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A

Christians Walk AND WORK on EARTH,

Until he attain to

HEAVEN.

Which

May serve as a Practical guide, and a plain Direction in his Pilgrimage thither, through his personal and Relative Duties.

Marvelously useful to all persons, and Families of all Ranks and Qualities, both in City and Country.

By *Christopher Nesse*, Minister of the Gospel in *Fleet-Street-London.*

תורה אור
Torah, Or, Lex Lux } Prov. 6. 23.

Gods word is *Davids* Lantern and Candle, *Psal.* 119. 105. *Blessed is he that Readeth, Revel.* 1. 3.

Printed for *Dorman Newman*, at the Kings Arms in the *Poultrey*, 1678.

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To the Right Worſhipful and Worthily Honored, Sir. *William Waller* Knight, Living in Weſtminſter, *&c.*

And to the Right Worſhipful and very Vertuous and Religious *Lady* his comfortable Conſort, *&c.*

And to their two hopeful Olive-Plants, Mr. Richard, *and Mris* Katherine Waller.

Grace, mercy, and peace, be Multiplyed.

Noble Sir:

YOu are a bleſſed branch of an Honourable ſtock, whom [I hope] Divine Providence hath thence extracted for ſome more than Ordinary Generation-work, and will [after all your Interchanges of Occurrencies, that now attend

Honored Madam.

THe very boſom-Diſciple of Chriſt dedicates his ſecond Epiſtle, unto the Elect Lady [one undoubtedly Eminent both in favour with God and in Eſtimation among the Churches for her ſhining Faith and Holineſs, which

attend you) in due season fix you as an Orient Star in your proper orbe and station to diffuse some delightful light, and benign influence to your Generation: The ground of my Hope hereof (for I profess against speaking either at Random, or in Flattery, as fearing my Maker) is this; Besides your Natural Candour, Sublime Temperature, and sweetness of Disposition, I have observed in you something that is supernatural both of parts and of Piety. 1. Of parts in the Excellency of your Pen (both in publick

are rarely found in great Persons] and to her Children, rejoiceing in their Gracious carriage and Conversation. 2 Ep. Joh. v. 1. 2. both the Honourable Mother and Her Honourable Children had this Elders [the Apostles] unfeigned, and well-founded Love. In Saluting therefore your Lady-ships hands, and the hands of your dear and delightful Children with this Dedication is no untrodden path, wherein not only this beloved Disciple, but also the Fathers of the Church, [Jerome espe-

publick Print, and in private Manuſcripts) your true Relation of the ſad eſtate of the Reformed Churches in forrain Countrys, is the former, and your graciouſly compoſed Letter you ſent me from France, when you laid under great weakneſs there, is the latter Teſtimony. 2. Of Piety in your owning, avouching and acknowledging the great Jehovah to be your God. Deut. 26.17. Pro. 3.6. I do perſonally know that you have made Prayer (to God) your Refuge while under miſery; and praiſe (of God) your eſpecially] hath walked before me. I doubt not to ſay [without Vanity] that you are an Elect Lady having known your manner of Converſation for ſome few Years, both in your devotion to God [publickly and privately] and in your Communion with Saints, together with your Religious Education of your ſweet Children, I know you have taught them the good ways of the Lord. Gen. 18.19. that neither of them might become degenerat plants, but both of them, the Heirs of the ſame promiſe,

your Recompence, when under mercy. From hence I do both hope and conclude that your God [whom you serve] will assuredly own and Honour you. There is an eternal truth in that blessed word of God, [they that honour me, I will honour.] 1Sam. 2.30. 'tis a bargain of Gods own making, we may bind upon it, such as acknowledge and avouch the Lord for their God, God will undoubtedly acknowledge and avouch them for his Servants: God never gives such Excellent endowments in

Heb. 11. 9. *By all which you have confuted, that fond conceit of the World, to wit, that goodness and greatness are* Inconsistent *things, whereas they have an happy and a comely Conjunction in you: without Controversy, greatness hath nothing greater in it, then both an Heart to be willing, and a power to be able to do good; how much you are capacitated and Qualified by your first Birth [which was honourable, as to Earth] but especially by your New-Birth [which is more highly Hono-*

our-

in vain, but he honours them with Suitable Exerciſes and opportunities in the World. Fame follows Vertue cloſer then the ſhadow doth the Body, and true Piety is as a thouſand Eſchutcheons *in it ſelf. Godlineſs* [*of it ſelf*] *is great honour as well as gain, though no more be gained but Godlineſs, it ſelf.*

Honourable, as to Heaven; even your greateſt Credit and Comfort in both Worlds] *hath been Manifeſt in many Fair and Legible Characters of long candour and kindneſs to me and to my Family.*

Chriſtopher
Teſſe.

But to bring thoſe two ſtreams into one Channel, *as God hath* [*by his* Covenant *of Marriage*] *made your two perſons to be one Fleſh: Though I might ſay much more in a juſt commendation of you both, yet I forbear: not only leſt I ſhould ſo much as ſeem to give Flatter-*

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your Recompence, when under mercy. From hence I do both hope and conclude that your God [whom you ſerve] will aſſuredly own and Honour you. There is an eternal truth in that bleſſed word of God, [they that honour me, I will honour.] 1Sam. 2.30. 'tis a bargain of Gods own making, we may bind upon it, ſuch as acknowledge and avouch the Lord for their God, God will undoubtedly acknowledge and avouch them for his Servants: God never gives ſuch Excellent endowments in

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our-

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ing Titles, which indeed I know not to do. I have as little Art in it, as heart to it, in ſo doing, my maker might ſnatch me away in that dangerous Sin of Flattery. Job 32.21,22. *But chiefly becauſe your modeſt Ears, and humble Hearts do not love Salutations in the Markets,* Math.23.7. *Ye would not have it publiſhed upon the Houſe-tops, either what God hath done for you, or what ye have done for God. Therefore I ſhall only crave your pardon for affixing your Honourable Names to this little Book, which is not done, either altogether to ſeek your Patronage [as the manner is] for it hath Licenſe to go abroad into the World, or to beg your hand to help me higher in the World, for I am leſs then the leaſt of thoſe mercies of my God, that I do already enjoy, and I would lay at Gods foot [as the righteous Man did.* Iſa. 41. 2.] *in theſe things: but 'tis to expreſs my gratitude to you who have both watered this work and furthered it with your ſweet Influences.*

I do here preſent you with the Walk and Work of a Chriſtian upon earth until he come [at the end] to Heaven, both theſe are weighty and worthy of all Acceptation. Firſt, The Walk here doth infinitely tranſcend the beſt walk in your garden, or in the beſt ſpring-garden in the whole World. 'Tis a walk, wherein you may not only walk hand in hand with the Angels of God, [both thoſe that are Terreſtrial, to wit, Chriſtians, and thoſe that are Cæleſtial, to wit, Cherubims] *but alſo with the God of Angels [himſelf] even as a Man walks hand in hand with his friend, thus* Enoch *walked with his God,* Gen. 5. 24. *Secondly, The work here is (verily) Angelical as well as Evangelical work, a work that is Honourable to the moſt Honourable upon Earth, giving more of Honour to them then it can receive of Honour from them.* Deo ſervire eſt regnare, *ſaith* Auguſtin. *And* David *accounted it a greater honour to be Gods Servant, then to be* Iſraels *King.* Pſal. 18. *Title. The great God is the moſt honourable Maſter, who Employs his Servants*

in

in this moſt honourable work, and will undoubtedly pay them with the moſt honourable wages, even with an hundred fould in this life, and in the World to come with life everlaſting. Mark. 10. 30. *I have no cauſe to doubt but that you are* [*both of you*] *already true Spiritual Pilgrims in this Divine walk and work. And I cannot but be confident that you* [*both*] *do Ardently affect whatſoever may promote your Progreſs herein. O that my poor Labours might contribute any thing to further your paſſage, If but ſome few ſteps; I could* [*then*] *wiſh every word were Ten, every line a Leaf, and every Leaf a Volum, and that both my Tongue and my Pen might have ten-fold more of the Divine tincture upon them, to be ſerviceable to you thereunto: Your God and the God of your Fathers, hath already done ſingular things for you, and therefore he doth expect ſingular things from you,* Math. 5. 47. *Where the Husbandman beſtows his greateſt coſt, there he expects his largeſt crop. Your Trading and your Talents ſhould be proportionable;*

to

to whom much is given, of them much is Required, Luke 12.48. *I beſeech you therefore, as ye have received how ye ought to walk and to work in this paradiſe of chriſtianity (into which the ſecond* Adam *hath graciouſly reſtored you, as the firſt* Adam *caſt you out [in himſelf] from thence) ſo ye would abound more and more.* 1 Theſ. 4.1. *According to the Divine directions herein preſented you: That ye may follow the footſteps of your Father* Abraham *who followed God blind-fold, when called [as you have been] out of one Land into another.* Heb. 11.8. *That ye may be called at laſt from Earth to Heaven, in Soul and Body [as ye are already in Spirit] after ye have walked out your generation-work in* Abrahams *ſteps, to be ſafely lodged in* Abrahams *boſom; that the bleſſing of* Abraham *may come upon the hearts of your Son, and Daughter, and of their ſeed for ever; and that your Walls and theirs may be continually before the Lord of the whole Earth.* Iſa. 49.16. *All this, is the unfeigned*

deſire

desire and hearty Prayer (which shall never be wanting) of

Your Worships sincerely

and thankfully

Devoted

Christopher Nesse.

To the READER.

Candid and Chriſtian Reader.

HEre I preſent you with the Walk and Work of a Chriſtian upon Earth till he get to Heaven. Wherein, 1. Obſerve the matter. And, 2. The method hereof. 1. The matter is twofold: 1. Your Walk, and, 2. Your Work. 1. As to your Walk, there be three remarkable phraſes in the holy Scriptures, that (all) concern your Chriſtian Walk. 1. A walking [with] God. 2. A walking [before] God. And, 3. A walking [after] God. The firſt was that Walk of *Enoch*, who is ſaid to walk [with] God, *Gen.* 5.22,24. as a man walks with his friend (with whom he is well agreed, *Amos* 3.3.) hand in hand, and heart in heart [*æquis paſſibus*] in equal pace and equipage. And this he did, not only for an hour, or a day, or a week, or a month, or a year, but for 300 years. Alas, we can neither watch with Chriſt, nor

nor walk [with] God for the ſpace of one ſingle hour, *Mat.*26.40. The ſecond was the Walk of *Abraham*, who is bid to walk [before] God, *Gen.* 17. 1; that is, to ſet himſelf [evermore] ſolemnly in Gods Preſence, as having the great God always in his Rear (his Lieutenant-General) and for his rereward, *Iſa.*52.12. Thus the people of the God of *Abraham* had the cloudy pillar [behind] them in their paſſage through the red Sea, *Exod.* 14. 19, 20. where *Jehovah* (himſelf) brought up the Rear of 600000. Now to know that you are ever under Gods eye, and ever before him, this muſt needs make you walk [ἀκριβῶς] accurately, *Eph.*5.15. and not to take up one foot, until you know where to ſet down the other, walking exactly, by line and by rule, and (as it were) in a frame footing it rightly and uprightly, (as the word [ὀρθοποδοῦν] ſignifies) *Gal.*2.14. ſtriving to get to the very top of Godlineſs. The third was the Walk of *Iſrael*, who were commanded to Walk [after] the Lord, *Deut.*13.4. as after the Captain-General

of

of their ſalvation, *Heb.* 2. 10. Thus the pillar of glory went before them through the wilderneſs, and they followed after it in all their removes, *Exod.* 13. 21, 22. Thus *Caleb* (with a better Spirit than that of the World) walk'd [after] God fully, *Numb.* 14. 24. as the needle doth, after the *Load-ſtone* that draws it, *Cant.* 1. 4. & *Joh.* 6. 44. you walk after a good guide, while you walk after your good God, and in ſo doing you cannot eaſily wander in this wilderneſs of the World. This will be a bleſſed Antidote to you againſt curſed *Apoſtacy.* 2 *Pet.* 3. 17, 18. and thus God muſt be your [All] and [in All] *Col.* 3. 11. he muſt be [with] you, [before] you, and [behind] you alſo, that you may be as a Ship under Sail, carried end-ways, ſtrongly by a favourable Wind, and fearing neither Rocks nor Sands in the River of Gods Paradiſe. *Pſal.* 46. 4. & *Gen.* 2. 10. to 15. This ſame [βιβλαριδιον] as *Revel.* 10. 9, 10.) Or little Book is a rude draught or Plat-form or Land-Skip of the Goſpel-garden of *Eden*,

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the true Spiritual Paradiſe of pleaſure, the ſublimeſt Spring-garden of Scriptural-Holineſs, wherein you have not only pleaſant Rivers (as above) but alſo delightful walks far ſurpaſſing the beſt gardens and galleries that can be found in this (*Chabul*, 1 *King.* 9. 12,13.) or dirty world. Herein you are directed, not to be Idle, nor to ſtand ſtill, but to go forward (as walkers do) and to walk Arm in Arm (as it were) not only with God, but with his holy Angels, *Zech.*3.4, 5,7. *Mat.*22.30. *Iſa.*57.2. And that not in one walk only, but in many Delectable walks whereof this bleſſed Paradiſe of Piety conſiſteth; inſomuch that as the laborious Bee in a fruitful field of fragrant Flowers (when Tyred with one Flower) flyeth to another; even ſo you, when wearied with one walk or duty (for you may be weary in it, when you are not weary of it) then may you paſs to another without nauſeating upon any one only; you may walk Orderly out of one Ordinance to another. Secondly, as to your

your work, which is (as the walk) the best work in the World, though it be least minded by the World; 'tis a work wherein you serve the most honourable Master, that employs his Servants in the most honourable work, and will reward them with the most honourable wages, to wit, with an hundred fold in this life, and in the world to come (again) with life everlasting, *Mark.* 10. 30. yea 'tis a work that is wages to it self (as you will find within) *Psal.* 19. 11. In (as well as for) keeping Gods commands, there is great reward; 'Tis verily as the work of glorified Saints and of glorious Angels (it being of the same nature with theirs) whose work is their wages; O then, you may rationally conclude with your self from hence, What a shame it is that I who am created to an Eternal being, and that do possess an Immortal Soul, should spend 20. 30. 40. or 50. Years in Vanity (if not in Villany) all the time wearing the livery of a cursed Master (being a Slave to Sin

and *Satan*) and never look up to God, the best Master and the Supreme good. Alas, you may hop from Mountain to Hill, *Jer.* 50. 6. And go *Satans* round, *Job* 1. 7. yet find no rest (with *Noah's* Dove) for the Soles of the Feet of your Soul, until you come to the *Ark* of this blessed work: your Soul is Created with such vast Capacities, as nothing bears proportion [either to 'its being, or to 'its wants] below God: no Created being hath Room enough in it, to entertain so ample and so endless a guest: 'tis of such unlimited desires, that nothing but the Immortal God can satisfy an Immortal Soul.

Secondly, Observe the method, which is first general, in the whole duty of Man to God, this is held out in those three general Names. [1.] Of godliness. [2.] Of Religion. [3.] Of Christianity. Together with the necessity of each: then Secondly, you have more particularly the many good duties of Man to God (both personal and relative) Treated upon, and that with as much

much perſpicuity and plainneſs as ſo little a Book would admit of: If you meet with any paſſage that ſeems obſcure, aſcribe it to the Curtnes of my ſtile [who indeavours to ſay much in a little] and after ſome acquaintance herewithal [with a little pondering] you will be able [through grace] to underſtand the darkeſt Sentence. If you deſire direction, in natural and civil Actions, *&c.* [As well as in Religious,] I refer you to my little piece [called the Crown and glory of a Chriſtian.] If either in that or in this, any thing may be bleſt to your Soul and bring you further of from Sin, and nearer God [which is the beſt thing in the World, *Pſal.* 73. 28, both for Living and Dying] let God have all the glory for the gift [how mean ſoever] beſtowed on me [how unworthy ſoever] 2 *Cor.* 1. 11. And let me have the Relief of your Prayers for further abilities, and your faithful Improvement of thoſe poor performances, which

which I commend to your Candour, and your Soul to God and to the Word of his grace: Subscribing my Self to be

Yours in the best

Bonds,

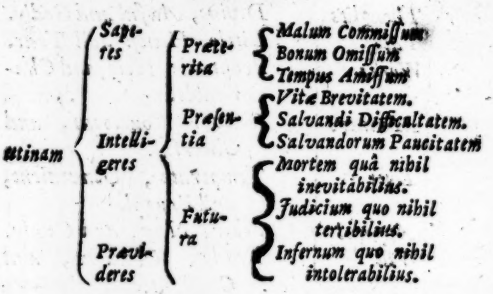
Christopher Nesse.

London, this 10*th.* of *April*, 1678.

Short Rules for your general Direction.

Let your	*Thoughts*	be *Divine, Awful and Godly.*
	Talk	*Little, Honeſt and True.*
	Works	*Profitable, Holy, and Charitable.*
	Manners	*Grave, Courteous, and Cheerful.*
	Dyet	*Temperate, Convenient, and Frugal.*
	Apparel	*Sober, Neat, and Comly.*
	Will	*Ready, Obedient, and Conſtant.*
	Sleep	*Moderate, Quiet, Seaſonable.*
	Prayers	*Short, Devout, and Frequent.*
	Recreations	*Lawful, Brief, and Seldom.*
	Mind	*Suitable to your Means.*
	Memory	*Of Death, Judgment, and Glory.*
	Conſcience	*Void of offence to God, and Man.*
	Task	*Always doing, or receiving good.*
	Converſation	*In Heaven while your commoration be on Earth.*
	Latter-End	*That of the Righteous, Hopeful, in the Lord; not Hopeleſs, in Sin.*

A well-wish to your weal in both Worlds.



I wish you would, First, make a wise use of things past; to wit, evil committed, good omitted, and time lost and gone. Secondly, consider things present, to wit, the shortness of life, the difficulty of Salvation, and the fewness of those that are to be saved: Thirdly Foresee things to come, to wit, death, than which nothing is more unavoidable; the day of Judgment, than which nothing is more terrible; the pains of Hell, than which nothing is more Intolerable.

A Chriſtians Walk and Work on Earth, &c.

CHAP. I.

1. OU muſt know that Man is the maſter-piece of the Worlds-Maker. God calls (as it were) a Counſel in Heaven, ſaying, *Let us make man*, Gen. 1. 26. Us, all us, the whole Wiſdom of the Trinity was exercis'd in the making of Man: The conſultation and deliberation therein plainly demonſtrates, that there was then the bringing forth of a piece of work of greateſt moment and importance; and therefore what is ſaid of *Behemoth*, *He is the chief of the ways of God*, Job 40. 19. may more eminently be ſaid of Man; he is the chiefeſt of the ways and of the works of God. The Sun, Moon, and Stars are but the work of Gods fingers, *Pſal.* 8. 3. But man is the work of his hands, *Pſal.* 139. 14, 15. *Job* 10. 3, 8. Hence *David* ſpeaking of Man, firſt wonders,

and then ſpeaks, and when he hath done to ſpeak, he hath not done to wonder, *Pſal.* 8. 1. 9.

2. Every Creature of God is (indeed) a wonder, yea little Creatures (thoſe *Decimo-ſexto's* of the Creation) are great wonders, (as well as the great *Behemoth*, and other large *Folio's* thereof) for the infinite Wiſdom and Power of the Creator is manifeſt in couching up both life and motion in ſuch a little compaſs, as in Inſects, Flies, Ants, *&c.* But Man is the greateſt wonder, as having the excellency of all other Creatures in him: he is the abridgment of all wonders. You believe that God is a Spirit, and you ſee that the World is a Body: Man is an Epitome of both, 1. Of God, in reſpect of his Spirit. And 2. of the World in the compoſition of his Body; as if the great *Jehovah* (on purpoſe to ſet forth a plain mirrour of himſelf and his work) deſigned to bring into this one narrow compaſs of Man, both the infiniteneſs of his own nature, and the vaſtneſs of the whole world all together.

3. The ſoul of Man reſembles the circumference of Heaven, as being everywhere over the little world: his brain the Sun that gives light to this little world, and the ſenſes ſtand round about it as ſo many Stars: His heart repreſents the Earth in its Center: his liver is as the Sea from whence flows the blood in all its circulations: the like correſpondency (you may

may easily imagine) in all other parts too long to particularize. Hence is it that *Tertullian* calls the World a great Man, and Man a little world. Man (the Microcosm) is Gods Text (as it were) and all other Creatures (in the Macrocosm, or great world) are as so many plain Commentaries upon that dark Text.

4. You may learn a little further herein, (if you would have yet more particulars hereof) from this gloss upon *Mark* 16. 15. *Preach the Gospel to every creature*, is meant man only, as being the *compendium* of all Creatures. Stones have a being, but not life: Plants have a being and life, but not sense: Beasts have a being, life, and sense, but they want understanding. Now Man (as being a compendious Index of Gods great Book in Folio) doth participate of a being with stones, of life with plants, of sense with beasts, and of understanding with Angels; and therefore is he most aptly called *every creature*, as having all their perfections in him.

5. Now the chief end why the Lord God put forth so much skill upon Man, in making him such a curious piece, was, that Man should serve his Maker. God raised up the stately Fabrick of the great World for Man (he did not bring Man into an empty house, but furnished it with all Creatures before he made him), and his master-piece *Man* he made for himself, and for his service. This a Philosopher had the right notion of, stileing Man the end

of all in a Semi-circle, as all things were made for Man, and Man for God, and that Man might ſerve his Maker the better: he made him in his own likeneſs, that he might not only partake of the Excellencies of all things below, but of the Image of his Maker above alſo. Thus as one ſaid to his friend that deſired to ſee *Athens*, *Viſo ſolone*, *vidiſti omnia*, in ſeeing *Solon*, you ſee all; *Athens* was the Abridgment of all *Greece*, and *Solon* was the excellency of all *Athens*; ſo in ſeeing and knowing *Man* your ſelf, you ſee the quinteſſence of all things.

6. *Solomon* tells us, *That God made all things for himſelf*, Prov. 16. 4, for ſerving his Glory, and well he may; For, firſt, he hath none above him, he is higher than the higheſt. And, ſecondly, he is not capable of being puffed up with vain-glory, as we ſhould be in ſuch a caſe. Now he that made all things for himſelf, muſt needs make Man for himſelf, ſeeing Man is the beſt of all things. Indeed 'tis the only end of Man's Creation, ſeeing no other Creature is capable of a Religious ſerving of God as Man is. All other Creatures do hold out the Power, Wiſdom, and Goodneſs of God; but Man only can hold forth the Holineſs of God, and he only (of all other Creatures) is commanded to be holy, as God is holy: he muſt be holy in quality, though he cannot be ſo holy in equality.

7. Seeing then it is the law of the Creature, that

that we ſhould be holy, and that we ſhould ſerve God inſtantly night and day, *Act.* 26. 7. Bethink your ſelf, how every Creature obſerves the Law of their Creation: The birds make their neſts, and breed up their young: the beaſts make a ſcuffle for their paſture and fodder: the fiſhes float up and down the waters for their livelihood: the trees, herbs, and flowers, all anſwering their Makers Law in their kind: the fire aſcending up to its Center with all its might, and the water deſcending haſtily down into the deep: the air, to fill up all vacuity under Heaven: the Sun, Moon, and Stars fulfilling (each) their courſes aſſigned them.

8. How then can you imagine, that the great Creator (who hath aſſigned to every thing in the world ſome particular end, and an inſtinct alſo that have a tendency to that end, and that continually) ſhould make Man (the moſt noble Creature, for whom all other things were made) in vain, as having no peculiar end proportionably appointed him to the true nobleneſs of his created quality? Undoubtedly, he is not made to play on the Earth, as *Leviathan* was made to play in the Sea, *Pſal.* 104. 26, nor to ſerve divers luſts, *Tit.* 3. 3, as debauched perſons do. The Heathen *Seneca* could ſay, *Major ſum, & ad majora natus ſum, quàm ut corporis mei ſim mancipium*; I am greater, and am born to greater things, then that I ſhould be a mere ſlave and vaſſalage to the luſts of my fleſh.

9. Therefore you must conclude, that there is some high and eminent service allotted unto Man by his Maker, as the main object whereat he is to level all his aims and intentions wholly and continually, even all the days of his life: he must serve his Maker *in holiness* (which is his duty to the first Table of the Decalogue) *and in righteousness* (which is his duty to the second Table thereof) *before him all the days of his life*, Luk. 1. 74, 75. This is your Homage and Fealty you owe to your great Lord; the Lords Rent you must pay to the Landlord of all your Mercies, both as to your being, and as to your well-being in the world. There must be a Reciprocation betwixt Relatives, as the Son owes a duty to his Father, from whom he had his being, and from whom he hath all things for his well-being: How much more doth the Creature owe a duty to his Creator, who is his heavenly Father, and to whom we should not be undutiful, as the worst of parents would not have their Children undutiful to them?

10. It necessarily follows then, that you must *avouch the Lord to be your God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken to his voice:* If ever you do expect that the Lord should avouch you for one of his Children, and of his peculiar people, *Deut.* 26. 17, 18. Hebr. [*Hee Marta eth Jehovah*], signifies, that you must promise on your part (as your

your Maker hath promiſed on his part), there is a mutual ſtipulation on both ſides: you want not Gods part: *And will a man rob God of his part?* Mal. 3. 8. You do truly avouch the Lord for your God, when you with higheſt eſtimation, moſt vigorous affections, and utmoſt endeavours, beſtow your ſelf upon him, and give up your name and heart to his bleſſed ſervice in faith and obedience, *Iſa.*44.5. When God crys, *Who is on my ſide? who?* (as 2 *King.*9. 32.) you muſt anſwer, I am the Lords, and ſubſcribe with your heart (as well as with your hand) unto the Lord, then may you hope for protection of him, and proviſion from him for both worlds, which be his part in the Covenant.

11. 'Tis a plain command, *Prov.* 3 6. In all your ways you muſt acknowledg God, that is, be evermore in the ſenſe of his preſence, and in the light of his countenance, and in ſerving your God (in your generation-work) ask counſel at his mouth, and aim at his glory in all your undertakings. This is the concluſion of the whole matter (both to anſwer the end of your Creation, and to attain a true happineſs at your end), *Fear God, and keep his Commandments*, Eccleſ. 12. 13. This is the *totum hominis*, the whole duty of Man, the abridgment of all the Bible; *Fear God in Chriſt, fear his goodneſs*, Hoſ. 3. 5, as well as his power, and keep his Commandments in an Evangelical obedience (you cannot now keep them in the

legal way). This is the one thing needful, *Luk.* 10.41, and 'tis the *bonum hominis*, the good of Man (as well as the whole of Man) *to do juſtly, to love mercy, and to walk humbly with his God*, Mic.6.8. 'Tis not only the good, but alſo the chiefeſt good of Man attainable in this life; to wit, Conformity to God, and Communion with God in the Duties of the firſt and ſecond Tables of the Law.

12. This whole and good duty of Man to God, hath commonly three Names. 1. Religion. 2. Godlineſs. 3. Chriſtianity. 1. 'Tis call'd Religion, [*a Religando*] from binding, as it is a ſacred bond that binds Man in his Duty to God. There is (indeed) the curſed bond of iniquity, *Act.* 8.23, which binds the heart of Man to Sin and Satan. But that may ſeem needleſs, ſeeing Man's heart doth ſo naturally love the ſervice of ſin; and you do not find your heart ſo apt to ſlip from the ſervice of Satan (ſo leſs need of this bond of iniquity), as you are apt to ſlip from the ſervice of God. As therefore you cannot love the ſervice of God, unleſs it be ſupernaturally given you; ſo a Religious principle muſt both bring you near to (who in the fallen nature are afar of, from God, *Eph.* 2.13.) *Pſal.* 73. *ult.* But alſo muſt bind your ſlippery heart faſt to God, that you may be Gods bundle, tyed up on Earth, to be carried up to Heaven. Religion is the girding up of the loins of your mind, *Luk.* 12.35. 1 *Pet.* 1.13: and he that is thus

thus ungirt, is certainly (according to the Proverb) unbleſt alſo.

13. There is, 1. A Natural Religion whereby Man faſhions his thoughts, words, and deeds according to the light and law of Nature; hereby alſo he hath a good or a bad opinion of himſelf, according to the Conformity or Inconformity to Natures light and law. And the more that the underſtanding of Man is enlightned, the ſtronger is the obligation (or bond) to all duties of this Natural Religion. But alas, ſuch darkneſs hath befallen the Gentile Natural Religion, that they have made Gods of men; and when they have ſo done, brings down thoſe Gods to play the men in murders, thefts, and rapes, as their own Poets are not aſhamed to tell us. 2. There is the *Jewiſh*-Religion, which binds them to conform to all thoſe Laws (Moral, Judicial, and Ceremonial) and to obſerve them according to the intention of the lawgiver, and to judg of themſelves by their having or wanting Conformity to thoſe Laws. 3. The *Turkiſh*-Religion (in a word) makes ſenſuality the beſt happineſs, and therefore to be abhorred by all that love Holineſs.

14. (4.) The *Popiſh*-Religion (which is almoſt as bad as the Mahometaniſm, or the *Turkiſh*, as *Oſiander* in his Epitom 12. *Centur.* pag. 275. large quarto ſheweth) by its Doctrine of Merit and Supererogation, *&c.* ſets up Man, and not God, yea makes God a debtor to

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to

to Man; to ſay nothing how it is pompous and fleſh-pleaſing, allowing of equivocations, of buying and ſelling of pardons; how it relies on the Infallibility of wicked Popes, it hoodwinks the Laity, it worſhips ſtocks and ſtones, it overthrows Chriſts Humanity by giving to it ubiquity; it deſtroys Chriſt's Satisfaction by purgatory and perfection, it befools Temporal Princes, it denies aſſurance, it tolerates open ſtews, it damns all Infants that dye unbaptized, and much more of the ſame bran, therefore it is not obligatory, or binding to you (as the word *Religion* ſignifies) being a mere *cento* of *Judaiſm* and *Heatheniſm*, and a compoſition of lying Doctrines: 'Tis Divine Truth, and not Humane Error that binds the conſcience.

15. (1) There is the *Proteſtant*-Religion, which truly abaſes Man, and exalts God. Thoſe be the two Properties of the true Religion, and ſuch as do not ſo, are always to be ſuſpected for falſe Religions. This laſt teaches us, that a man, being united by faith to Chriſt, believes in him both for Satisfaction and Salvation, though he come ſhort of Gods Glory and his own Duty, hoping to be ſaved by the Righteouſneſs of Chriſt, and not by any Righteouſneſs of his own: It holds out reconcilement to God, and communion with God as the end, and the Covenant of Grace as the means to that end. Thus doth it bind God and Man together after the great breach by the

the fall; yea, it binds Man to God, after his breaking from God, and teaches him rightly to worſhip God the Father, Son, and Holy Ghoſt, according to the holy Scriptures.

16. There is but one true Religion that is binding to your ſoul: Diverſity of Religion is againſt the Eſſence of God, which is but one; there is but one Truth, one true Religion that hath life and power in it, all other are but carcaſſes, yea *ſpectrum's* and *phantaſms*. You muſt know, every difference in opinion makes not up a falſe and a differing Religion: Thoſe that agree together in fundamentals, cannot be ſaid to be of different Religions: there may be a ruffling the Fringe in circumſtantials, where there is no rending the garment in ſubſtantials. *Abraham* and *Lot* may take ſeveral ways, yet be brethren ſtill, yea, and be ready too to reſcue each other from the common Enemy.

17. *Plato* bleſſed God for three things 1. That he was made a man, and not a beaſt. 2. That he was a *Græcian*, and not a *Barbarian*, 3. That he was a Philoſopher, and not a Ruſtick. You may add to this God-bleſſing work, not only that you are born in a Region of Religion (the land of *Goſhen*, and valley of Viſion), but that you are acquainted alſo with the power of it in your own heart: For, 1. Religion is the beauty and bulwark of your Nation; 'tis to it, what the *Palladium* was to *Troy*, which could never be deſtroyed, ſo long as

as they poſſeſſed it: 'Tis as *Sampſons* lock, which while he retains, he retains his ſtrength alſo, and is unconquerable: therefore as the *Græcians* firſt ſtole away that Image of *Pallas* from *Troy*, and then deſtroy'd it: and as the *Philiſtines* cut *Sampſons* lock, and then conquer'd him; So the Enemy of Truth would rob our Nation of Religion (which is its muniment, as well as its ornament, *Zeph.* 2. 5.) and then deſtroy it. Religion is our (*turris a tuendo*) a Tower of defence, *Iſa.* 5. 2, which is a Fort Royal againſt all Invaders. So long as the Tabernacle ſtood in *Shiloh*, the Kingdom flouriſhed, and there were no *Ichabods* in it, but the *Canaanites* were ſubdued before them, *Joſh.* 18. 1, *&c.* as if the ſtability of the Tabernacle, had given ſtability to the Kingdom: The fall of the Tabernacle, was the fall of the Kingdom, *Pſal.* 78. 60, 61, 62; and that tribe periſhed firſt, that loſt the tabernacle firſt, *ver.* 67. *Sion* was double-top'd, on the one hill ſtood the Temple, and on the other the Pallace of the King, as if the latter had its luſtre and ſafety from the former; that Nation that hath God nigh them (in Religion) is a great Nation, *Deut.* 4. 7; and deſolate Nations may ſay, as *Mary* ſaid in another caſe, Oh Religion, if thou had been here, our Nation had not dyed nor been deſtroyed. Though every ſhower (on our land) were a ſhower of gold, every ſtone in it a pearl, every beggar therein an honourable Senator, every fool as wiſe as *Solomon*, every weak-

weakling as ſtrong as *Sampſon*; yet wealth, honour, ſtrength, and wiſdom, yea all is gone, when this Ark (Religion) is gone: you may then ſing a doleful lamentation (with *Phineha's* wife, 1 *Sam.* 4. 21.) the Glory is gone from *England*; Oh you would not live to ſee Religion dye, better you dead and gone (a hundred times) than Religion be dead and gone.

18. Religion, to wit, in the power of it, gives both a Relative and a real worth to your ſelf in particular, as it gives beauty and ſafety to your Nation in General. 1. Real worth, it makes you of Gods treaſure, *Exod.* 19. 5. of Gods jewels, *Mal.* 3. 17, whereof the world is not worthy, *Heb.* 11. 31. This makes you of the Blood Royal of Heaven, not only in Alliance, but in Union, though never ſo poor in the world. 2. Relative-worth; this makes you more excellent than your neighbour, (though never ſo great and honourable, if irreligious), *Prov.* 12. 26. Hereby *Abraham* was a Prince among the *Hittites*, *Gen* 23. 6. When others are in Scripture call'd *vile*, you are precious; others chaff, you wheat; others reprobate-ſilver, you refined gold; others briars and thorns, you a noble vine, though your condition be never ſo mean in the world: *A living dog* (in this ſenſe) *is better than a dead lyon*, Eccleſ. 9. 4. The *Jews* ſay, Thoſe ſeventy ſouls that went down to *Egypt* with *Jacob*, were of more worth to God, than

 all

all the seventy Nations that were in the world besides: *They are the excellent of the earth*, Psal. 16. 3. better Gentlemen (as the word ἐυγενείας signifies), *Act.* 17. 11. truly honourable, *Isa.* 43. 2, 3. the very Chariots and horsemen of *Israel*. One religious man saves a land, *Zech.* 12. 5. *Job* 22. *ult.* *Jer.* 5. 1. And if God could have but found ten righteous and religious persons in five wicked Cities, he would not have destroyed them: 'Tis remarkable, *Abraham* left begging, before God left baiting, he might possibly have brought God to a lower number, yea, if but one in *Jerusalem*, *Jer.* 5. 1. he would have saved it.

19. You must therefore put an high estimation on Religion: 'tis the field wherein the pearl of great price lyeth, and you are a wise merchant if you purchase that field, *Matth.* 13. 44, 45. Whatever it cost you, you cannot pay too dear for this gold, nay, for this that is better than gold, yea, than the finest gold, *Job* 28. 15. five several sorts of gold are there mentioned, intimating, if there be one sort of gold finer than another (as indeed there is), yet the finest thereof is not comparable to this heavenly wisdom, yea, 'tis more precious than Rubies, *Prov.* 3. 13. & 8. 10, 11. *Solomon* (by his advantage of sublime wealth and wisdom) had even ransacked the whole Creation, to find out the most exquisite excellency of all created beings, yet he proclaims the vanity and insufficiency of them all, and prefers this above them

them all; and *Paul* (that great trader by sea and land, 2 *Cor.* 11. 23, 25, 26.) counts all but dung and drosse, yea dogs-meat (as the word σκύβαλα *quasi* κυσίβαλα signifies), *Phil.* 3. 8. in comparison of the unsearchable riches of Christ, *Eph.* 3. 8. If the mountains of the earth were all pearl, and the mighty rocks thereof were Rubies, yea, if the whole Globe of the Earth were one sparkling Diamond; yet all this could not be weighed against the worth of Godliness; one grain of grace is better than all the vast Entrado's of *Spain*, then the gold of *Ophir*, yea, than all the riches of both *Indies*: 'tis better to be rich in faith, than in gold, and a man with a gold-ring is not comparable to a man with a gracious heart, faith is more precious than gold, 1 *Pet.* 1. 7, & 3, 3, 4. Gold is indeed the King of mettals, and outshines them all on Earth, (as the Sun outshines all the Stars in Heaven), yet is it but the shadow of this spiritual thing, *Zech.* 4. 12. *Exod.* 25. 17. *Cant.* 5. 11. *Revel.* 21. 18. Now there must be more worth in the substance, than in the shadow; therefore do not think you make a bad bargain, though you part with all your treasure, to purchase this field of treasure.

20. In a word. (1) 'Tis your best inheritance, that hath most satisfaction, and most duration in it; and therefore must you say with *Naboth*, *God forbid I should part with my inheritance*, 1 Kings 21. 3. 'Tis just so much the

beſt of bleſſings, as much as God is the beſt of beings, hold it then as your life. (2) 'Tis your beſt friend, that will not only abide with you in this world, (for there are no bankrupts herein that ever truly received its power), but 'twill alſo accompany you into a better world, *Rev.* 14. 13. Your firſt friend (Riches) cannot do ſo, though deſired, that can only give ſomething towards the journey, to wit, a winding-ſheet, and a Coffin; your ſecond friend (Relations) can only bring you a little on the way, to wit, accompany you to the grave. But this third and beſt friend (Religion) will go along with you to your journeys-end, and ſtand before the Lord, as being recorded in Gods Book of Remembrance. (3) 'Tis your beſt teacher, teaching you, (1) to own the Lord, as your right owner and true proprietary; you had not your being from your ſelf, but from the firſt of beings, and ſo your being muſt be for God, as it was from God: you are not your own, 1 *Cor.* 6. 20; but you are his, not only by Creation, but alſo by choice, purchaſe, and conqueſt. 2. To acknowledg him your juſt governour, 'tis meet the Artificer ſhould govern his own workmanſhip, however he deal with you; and he is too kind to do you harm, and too juſt to do you wrong. 3. To avouch him your beſt benefactor, more than a friend, a maſter, a father, or a husband, yea, a God that gives you a being and well-being too; Oh, cry with *David*, *The God of*

my mercy, Pſal. 59. 10. Therefore Religion muſt be your buſineſs, all other things but your by-buſines. *Ariſtotle* ſtudied *Philoſophy* as his ἔργον, in the morning; Eloquence (as his παρέργον) in the evening only. No concern like Salvation of the Soul.

21. The ſecond Name is *Godlineſs*, this hath life and power in it. There may be many carcaſes and forms of Religion, but there is but one life, one power; ther is a forme of knowledg, *Rom.* 2. 20. and a forme of godlineſs, 2 *Tim.* 3. 5. yet both may want the power: you may live by a forme, but you cannot die by a forme. Tis the power of godlineſs that is godlineſs indeed. Godlineſs *quaſi* Godlikeneſs, it makes you like God (as ungodlineſs makes you unlike God) holy as he is holy, 1 *Pet.* 1. 15, 16.

22. As Godlineſs is the recovery of the Image and likeneſs of God, which man loſt by ungodlineſs (in eating the forbidden fruit:) So 'tis the whole frame of grace ſpreading (like bleſſed leven) over all the *three meaſures of meal* (not only the underſtanding, will and memory, but alſo the Body, Soul and Spirit) *Matth.* 13. 33. 1 *Theſ.* 5. 23. through the gracious overſhadowings of the holy Ghoſt. Godlineſs is (as it were) *God manifeſt in the Fleſh:* 1 *Tim.* 3. 16. as God was manifeſt in the fleſh of his Son (σωματικῶς) bodily, *Col.* 2. 9. *Joh.* 1. 14. So God is manifeſt in the

Fleſh of his Saints (πνευματικῶς) Spiritually, as the Father, Son, and Holy Ghoſt are (all) ſaid to take up their abode, and to live, to dwell, to tabernacle and to temple in them: *Joh.* 14. 23. & 17. 23. *Gal.* 2. 20. *Eph.* 3. 17. *Revel.* 21. 3. 1 *Cor.* 6. 19. *Rom.* 8. 11, &c.

23. Godlineſs is a compound of all the graces of the Spirit, as ſo many Ingredients to the making up of this bleſſed Compoſition: 'tis the life and exerciſe of every grace, of faith and love, of joy, peace and praiſe, of Self-denial and devotion, of patience and obedience, of hope and perſeverance. It containes in it your truſting in God, your worſhipping of God, and your obedience to God; yea laſtly, your very Victory and Triumph over all your Enemies, the fleſh, the World and the *Devil*: Godlineſs therefore muſt be the main thing that you muſt look for and labour after, as 'tis the main thing that God looks after, *Pſal.* 14. 2. God looked down from Heaven, what for? Not to ſee how fair, how ſtrong, how Rich, how great, how Honourable Men were, but how good, how godly, how Righteous, how Religious they were.

24. Hence *Solomon* tells you, that wiſdom is the principal thing, and with all your getting you muſt get it principally, *Prov.* 4. 7. and one greater than *Solomon* (even your bleſſed Saviour) bids you, Seek firſt the Kingdom of

of God, and all other things ſhall be added unto you, (as paper and pack-threed are caſt into the bargain) *Matth.* 6. 33. Godlineſs is the Sublimeſt wiſdom, *'tis wiſdom that is from above*, *Jam.* 3. 17. and the fear of God is the beginning of this wiſdom, *Pſal.* 111. laſt. *Deut.* 4. 6. Yea 'tis not only the beginning of it, but 'tis alſo the middle and the ending thereof too. Say the world what it will, Godlineſs is the greateſt gain, 1 *Tim.* 6. 6. and brings a great deal of gain with it beſides it ſelf, though it ſelf be great gain. Godlineſs is great gain of it ſelf, though no more be gained but it ſelf, having the promiſes of both lives annexed to it. 1 *Tim.* 4. 8. 'Tis a fat land, and fruitful of all ſorts of bleſſings, at its gates are all manner of pleaſant fruits laid up for thoſe that do inhabit it, *Cant.* 7. laſt. 'Tis a tree of life on which do grow Temporal, Spiritual and Eternal bleſſings, and you may count all the Stars ſooner than all the mercies that come flying upon the wings of Godlineſs.

25. Yea Godlineſs is not only great gain, but 'tis better than gain, for you cannot carry your gain, 1 *Tim.* 6. 7. out of the World, but you may your Godlineſs, and your works (of Piety) ſhall follow you into a better world, *Revel.* 14. 13. beſides Godlineſs is ſuch a bleſſed thing in it ſelf, that it is a reward to it ſelf: in, (as well as for) keeping Gods commandments

there is great Reward, *Pſal.* 19. 11. therefore look upon it as not only your duty but alſo your privilege, not only your work but your reward too. Wickedneſs is a puniſhment to it ſelf in the many *Cordoliums* and heartquakes that do attend it; but Oh the peace and pleaſantneſs that is found in the pathes of Divine wiſdom, *Prov.* 3. 17. a ſweet tranquillity of mind doth always attend upon a Godly life.

26. You may aske all thoſe bleſſed ſpies which the Lord hath ſent to ſpie out this Land of Godlineſs, as they did the Land of *Canaan*, *Numb.* 13. 17, 18, 19, 20, 27. they can tell you that the Land is a good Land, a fat (not a lean) Land, a land that floweth with Milk and Honey, and they can ſhew you ſome of thoſe bleſſed cluſters of *Canaans* grapes, ſaying this is the fruit of the land. The plagues of the Lord fall upon thoſe that bring an evil report upon this good land, *Numb.* 13. 32. with 14. 37. The Apoſtle tells you that Godlineſs is profitable unto all things. The *Babylonians* (ſaith *Plutarch*) make 360 commodities of the *Palm-Tree*, but there is a (μυριομακαριότης) a thouſand benefits to be got by godlineſs: Riches, Honours, Delights, Pleaſures, life and length of days; Seed and poſterity are all entailed upon godlineſs, *Prov.* 3. 15, 16. Oh who would not then turn Spiritual purchaſer, and with all his gettings get God-

Godlineſs (with any pains, and for any price) the leaſt dram whereof is ſaving, and ſo better worth then the Riches of both Indies.

27. They bring up an evil Report upon this good land that ſlanderouſly ſay, Godlineſs doth beggar Men: whereas 'tis more truly ſaid that ungodlineſs doth begger Men. That this contrary is the truth; the Vales of Godlineſs are above the wages of wickedneſs, the gleanings of the former is above the whole Vintage of the latter; do but look into the world and you may behold many fair Eſtates have been melted away by Whoredom, Idleneſs, Pride and Drunkenneſs. Such ungodly wretches are doubly undone by their own ungodlineſs, they are undone in this life, and undone in the life to come; while the little that a godly Man hath (by a ſpecial bleſſing of God upon his godlineſs) doth encreaſe to a thouſand, *Pſal.* 37. 16. *Abraham*, *Job*, *David*, and others were richer than any; and ſo might Men be now, If they could (or would) be as godly as they were. They ſought godlineſs and Gods Kingdom firſt, and therefore other things ſought them: and ſo they would do us, would we or could we but run the ſame method. They did not read Gods truth backward, making Earth their Throne and Heaven their footſtool, as the Heathens, Vertue after Money: *Philoſophy* teaches to ſeek firſt (*bona Animi*) the good of the Soul; and Divinity,

(*Regnum Dei*) the Kingdom of God; then the over-plus ſhall be added as the wiſe God Judges meet: the Proverb of blind *Popery* ſhall ſhame thoſe ſlaunderers, Meat and Mattens never hinders thrift.

28. Another evil report upon godlineſs is, that it deſtroys all mirth, delight and pleaſure: alas Swine think that ſheep have no paſture, becauſe they feed not upon draff as they do. So the wicked World accounts godlineſs a Melancholy fancy; Whereas the way of it is a way of pleaſantneſs, *Prov.* 3. 17. And its paths are paved with peace: righteouſneſs hath not only peace, but alſo Joy in the holy Ghoſt, *Rom.* 14. 17. God doth not grudge nor envie our delights and pleaſures, only he would not have them ſenſual; he allows to have pleaſure, but he would not have us live in pleaſure, *Jam.* 5. 5. You may take delights, but delights may not take you: you may be merry, but you muſt not be mad, Mirth is not forbidden any further then is Inconſiſtent with your Eternal good; Godlineſs doth not aboliſh it, but rectify it: *Religio eſt læta, non diſſoluta*, 'tis a pleaſant not a looſe thing. God would not have our *Iſaac* (or laughter, or Joy, or delight) to be ſacrificed; tis only the *Ram* that muſt be ſlain and offer'd up to God, thoſe rank and rammiſh delights in worldly vanity and villany (*quorum gaudia Crimen habent*) wherein the *Devil* is our play fellow.

29. The

29. The third evil Report Men bring up againſt godlineſs, is, that it ſhortens a Mans life by the practice of mortification, ſelf-denyal, and abſtinence from worldly comforts. *Cujus contrarium Verum eſt.* The quite contrary (you may be ſure) is the very truth, for 'tis not Piety but Impiety that ſhortens the life of Man. Temperance is the grand preſervative of health, and Intemperance is notoriouſly deſtructive to life, as the Book of nature teacheth you: moreover, the Book of Scripture further aſſures you, that length of days is promiſed to godlineſs. *Deut.* 6. 2. & 30, 19, 20. *Pſal.* 34. 12, 13, 14. *Prov.* 2. 21, 22. & 3. 16, 22. 4. But the ungodly ſhall not live out half their days, *Pſal.* 55. laſt. Nether can you think it probable that ſo good a Landlord as God is, ſhould thruſt thoſe Tenants out of their dwellings, that payeth their Rent ſo duly and daily: No, God will powre out his Indignation upon ſuch Perſons and Families as Call not upon his Name, *Jerem.* 10. 25. the non-payment of this Lords Rent of prayer doth (as it were) uncover the Roof for Gods Curſe to be rained down upon Mens Tables, Beds, Enterprizes, All.

30. A fourth ſlaunder put upon Godlineſs, is that it makes Parents negligent and careleſs in providing for their Children: Whereas in truth, ſuch proviſion for Children as is not according to godlineſs, is (as *Jacob* ſaid to his

Mother) a laying up a Curſe for them, and not a bleſſing, how many ungodly Parents leaves *Jobs* Legacy to their Children, in laying up Iniquity for them (as well as Inheritances) *Job.* 21. 19, when God puniſhes the Sins of Fathers upon the Children, as 2 *Sam.* 3. 29. *Joab* muſt have the honour of a General, with a Vengeance to him and his: And *Gehazi* muſt have ſeven hundred and fifty Pound to buy land withal, and with a Vengeance too to him and his, 2 *Kin.* 5, 23, 27. And ſurely they are mad Parents that will damn their own Souls, in providing only for their Childrens bodies: on the other hand Godly Parents lay up a ſtock of prayers for their Children, of wraſtling with God, that no one Chip of the old blocks ſhould become fewel to everlaſting burnings; and they are the Travel of ſome Mothers Souls, as they had been (at their births) the Travel of their bodies: beſides, the rule of Godlineſs teaches Parents to lay up for their Children, 2 *Cor.* 12. 14. *Jacob* could ſay, [*and when ſhall I provide for my own Houſe alſo*] Gen. 30. 30, and they are worſe than Infidels that do not, 1 *Tim.* 5. 8, yet dare not turn ſtones into Bread, at the *Devils* bidding, for them, but what God gives, leaves it them with a bleſſing.

31. A fifth ſlaunder put upon it, is, that it looſeth friends: whereas indeed it gaineth Friends, making Enemies to become Friends, when

when your ways please the Lord. *Prov.* 16. 7, as *Jacobs* did, when *Laban* pursued him with one Troop, and *Esau* affronted him with another; yet God so wrought for his godly Servant, that he had peace with both, and a kiss from both; you need not to fear Men, if you be in league with God.

In a word, Godliness is (6*ly*.) slaundered, as *the* way to be despised, whereas riches and honor are in its left hand, *Pro.* 3. 16, as length of days (in eternal happiness) is in her Right. Godliness may better say to us then *Balak* to *Balaam*, come and I will promote thee to great Honor this should be a Cogent Argument. It did no less to *Joseph*, *David*, &c. Such as honour God (in ways of Godliness) God will (undoubtedly) honour them either here or hereafter or both, 1 *Sam.* 2. 30.

32. The third name that is usually given to that service which Man doth owe to God, (as his Servant,) is *Christianity*, which hath not only a respect to God the Creator, but also to Christ the Redeemer; it being a sincere Imitation of the Holiness of Christ according to your power. This is that which must devote you and dedicate you to Christ, and make you Imitate the Holy life which your Lord did lead upon Earth: all that look for Salvation by Christ must purify themselves as he is pure, 1 *Joh.* 3. 3. you cannot be a Christian, unless you comport and conform to that

that Purity and Holiness that was in Christ: you must learn of the Holy Child Jesus, to be Holy in all manner of Conversation, and though you cannot take such long strides in ways of Holiness as he did, though you cannot do what you ought, yet you ought to do what you can, (as 1 *Sam.* 28. 2.) Say you to God (as *David* to the King) thou shalt surely know what thy Servant can do: your Holiness must be like to Christs in quality or kind, though it cannot be in (Equality) or Measure.

33. This is that which gave the Honourable Name of Christians first at *Antioch*, Act. 11. 26, which Name was given by Divine direction (as the word χρηματίσαι) signifies, warned of God. So the same word is Rendred, *Heb.* 11. 7. for the Divine Oracle had promised to give a new Name to the Saints, *Isa.* 62. 2. & 65. 15. here it was accomplished, to wit, at *Antioch*, so much Honour had this City, that from thence Christ spreads his Banner, that it might appear to the World, that he had a people that would own him, and that would glory to be called by his Sacred Name, who were call'd *Nazarens* before, *Act.* 24. 5, which were certain Hereticks that jumbled Christ and *Moses* together, Baptisme and Circumcision (as now some do the seventh day and the Lords day) to bring the greater disgrace upon the Christian Religion, *Godwin Hebr.*

Hebr. Antiqu. Pag. 39,40. Hence 'tis thought that the Church at *Antioch*, (being Divinely directed) in detestation of this New-bred Heresy, (fastened upon them by the Name of *Nazarens*) forsook that Name, and called themselves Christians. *Junius* in paralel. *Lib.* 1, 8.

34. Then was the partition-wall thrown down, and the dividing Names of *Jew* and *Gentile* ended in this New and Honourable Name, which before was promised to *Sion*, as above. There was a Coalition of *Jew* and *Gentile* into one Church, and (by Consequence) an abrogation of the differing Names. Hence this common Name was given to both (believing in Christ) by God himself according to his promise; but Oh what a shameful thing it is, that this New and Honourable Name should be at this day a Name of Reproach, amongst the *Papists* in *Rome* and *Italy*, by whom it is usually abused to signify a fool or a dolt; as Dr. *Fulke* on *Act.* 11. in his *Annotations* upon the *Rhem. Testam.*) plainly proveth out of their own Authors: Thus those same, who have changed Gods glory into their own shame (as to things) in their Superstition and Idolatry, have done no less (as to Names) in their ignorance and debauchery, by a righteous Judgment of God upon them, 2 *Thes.* 2, 11.

35. But

35. But you must know that a Worthie Title is put upon you, an Honourable Name is given to you in your becoming and being a Christian, (which signifies the Anointed of the Lord) even the sacred Name of Christ (of whom the whole family in Heaven and Earth is named, *Eph.* 3. 15,) is called upon you: A name that will honour you, if you honour it, and that will highly exalt you, if you exalt it. *Austin* tells of one who had a Crown set upon his head, consisting indeed of many Crowns, (as he was an Emperour) yet he made not all this the Crown of his rejoycing; but prefer'd this as a greater Crown, that the name of Christ was called upon him; this he accounted his greater honor: and the Title to *Psalm.* 118. shews you, that *David* accounted it a greater honour to be the servant of the Lord, than to be the King of *Israel.* The highest Title or name upon the Earth is nothing to this, no though it should endure so long as the Earth endures, here's Eternity of Honour, and such an Honour, as reaches from Earth to Heaven.

36. The great difficulty you will find is to Answer this Name, to honour and exalt this Name, that it may honour and exalt you: 'tis an easy matter to be a Christian in name, but to be a Christian indeed there's the difficulty; to have our natures to Answer our name

name (as to have self to crucify self) is no easy work, if you be but almost a Christian, as *Agrippa*, you shall be but almost happy too. You will not find it easy to offer an holy violence upon your self, even to the plucking out of your right Eye, and the cutting off of your right Hand. Yet this you must do, if you will Answer your name, and be a Christian (indeed) and enter in at the strait gate by an holy violence, your heart is Weak, *Ezek.* 16. 30, as well as your hand; and no less than the mighty hand of God can enable you for this mighty Work.

37. Therefore I must tell you, the Holy Scripture owns none to be Christians but such as be according to Christ, and as the Anointed of the Lord: there is a powerful influence in true Christianity, that must spread it self over three things. 1. Over your Conscience, *Heb.* 13. 18, and therefore there must be the answer of a good Conscience, 1 *Pet.* 3. 21. 2. Over your Communication, *Prov.* 10. 20. your Tongue must be as choice Silver having a good Sound, by a tincture of the Spirit of Christ upon it. And 3. over your Conversation, *Eph.* 4. 1. you must be of a Christ-like Conversation walking worthy of that high calling, *Phil.* 4. 13.

CHAP.

Of a Religious, Godly and Chriſtian Converſation in the General.

CHAP. II.

1. AS all thoſe three names aforeſaid, (to Wit, Religion, Godlineſs and Chriſtianity) do joyntly agree in this one great truth, that man muſt ſerve his Maker both in heart and life according to his revealed Will; not only in the harſher diſpenſation of *Moſes* (whoſe firſt Miracle was the turning water into blood) but alſo, and that eſpecially, in the ſweeter diſpenſation of the *Meſſias* whoſe firſt Miracle was, the turning of water into Wine, that cheers the heart of Man) and therefore Chriſtianity (the laſt of the three) doth contain in it the whole duty of Man to God; yea in the neareſt and deareſt Relation, to wit, in Chriſt: even ſo, the laſt of thoſe three (to which Chriſtianity communicates an effectual influence) to wit, converſation, may (in its Latitude) comprehend the concerns of Conſcience and communication alſo, as appears by the Sequel.

2. The Apoſtle *Peter* tells you of (*all manner*

ner of Converſation) 1 Pet. 1. 15, and of *(all holy Converſation)* 2 Pet. 3. 11. Thoſe two Expreſſions are extenſive, comprehending the whole duty of Man (Relating to God, to himſelf, and to others) in thought, word and deed; all converſation, and all manner of converſation. There is one converſation of your thoughts, another converſation of your words, and a third converſation of your deeds, and all reſpecting either your God, or your ſelf or others in wharſoever capacity or Relation you ſtand either in Church or World.

3. Touching your converſation in the general (before I deſcend into particulars) you muſt know it muſt be a worthy converſation, worthy of that ſacred name that is called upon you, the more unworthy that a Chriſtians converſation is, the greater pollution is caſt upon that Sacred name which is put upon him: the more Sacred his name is, the greater is his guilt, and the more accurſed. Such an one is the baſeſt of Men, and like a wither'd Vine good for no uſe, *Ezek.* 15. 4. Or like Unſavory Salt not ſo much as good for the dunghil, *Matth.* 5. 13. but to be trodden under foot.

4. 'Tis a good converſation that commends a Chriſtian, and that only: heart-ſervice doth (indeed) pleaſe God beſt, but never without life-ſervice too, which honours God moſt. *Matth.* 5. 16, where the heart is made Suitable

able to Gods nature, there the life will be Subject to his Law. If Christ have his throne upon your Conscience, his Scepter will appear upon your communication and upon your conversation also. Thus an holy conversation doth not only commend a Christian before God, Angels and Men; but it also commends the God of the Christians to the World; they glorify their Father, *Matth.* 5. 16. *Esa.* 61. 9. *Phil.* 2. 15.

5. Besides, your Christian conversation must not only commend you for a Christian, but it must prove you to be a Christian. It would not be Miracles, if you could work them; nor *Revelations*; If you could be dignified with them; nor signes and wonders, if such a power were given from above to you, that could (any or all, severally or joyntly) prove you a Christian: All those have been given to workers of Iniquity, and such as have cast out *Devils*; have been cast out to *Devils* (themselves at last) as *Judas* who was a *Devil* (himself) *Matth.* 7. 22, 23. *Joh.* 6. 2, 70. So then 'tis the conversation, which is all in all, and justifies before Men, yea and glorifies God too.

6. Our Lord saith thus of himself, if I do not the works of my Father, believe me not. *Joh.* 10. 37, his works should testify of him, what he was, *Luk.* 7. 20, 21, 22. His works must be the standard by which they must measure

sure him, whether he were the Christ or no, and so a fit Foundation for their Faith: Christs *Vicar*, the *Pope* (who calselessly calls himself so) will not say thus as Christ said; but will have all his precepts dispatched not disputed, obeyed, not examined (though we be bid to try the Spirits, 1 *Joh.* 4. 1, 3 and although by his evil Example he drew thousands to *Hell*, yet none must say so much as what dost thou?

7. Whereas works must be the standing standard, whereby all Men (*as well as Christ*) yea the *Pope* himself, must be measured, whether they be in Christ, and Christ in them. If you do not the works of Christ (to wit, such as he hath proposed for your Example; Imitable works) 'tis a vain belief, yea a mere conceit only to think your self a Christian, and you do but put an everlasting cheat upon your own Immortal Soul: your works tell the World, what you are, for those the World sees and hears, and by them you either glorifie your Father in Heaven, or give clear evidence, that you have denied the Lord, that bought you, 2 *Pet.* 2. 1, and would Redeem you from a Vain Conversation. 1 *Pet.* 1. 18, & 2, 12.

8. Tis true, you may be a Christian in truth though something of Sin remain in your heart, yet then it must not be liked there, *Rom.* 7. 15, and although something of Sin remain in your

life; yet then it must not Reign there, *Rom.* 6. 14. And for the main course of your life, you must be chast, modest, temperate, meek, gentle, kind, and pittiful. You must bridle your passions, mortifie your inordinate affections, and in a word, exercise all the graces of his Spirit in you and Godliness, 1 *Tim.* 4. 7.

9. Your practice must be answerable to your profession. You who carry Christs name (*the Sacred worthy name*) how exactly should you carry your self, and what manner of person ought you to be, 2 *Pet.* 3. 11. even a person to admiration (as the word σεμνὰς signifies) how accurate and how elevated above the Ordinary strain! You must have your feet where other Mens heads are, *Prov.* 15. 24. (*above*) to the wise; you must be a choice person as you have a choice name, that the name of our Lord Jesus Christ may be glorified in you, and you in him, 2 *Thes.* 1. 12. This glory of Christ shall redound unto your glory, and Christ accounts himself glorified therein.

10. You must therefore be Holy in all manner of Conversation, 1 *Pet.* 1. 15. your very civility must savour of Sanctity, and your common commerce relish of Religion: Holiness to the Lord should be Writ upon your Bridle, when you Ride, and upon your Cups when you Drink, *Zech.* 14. 20. All you

should (as 'tis said of a Reverend Divine) Eat and Drink and Sleep Eternal life; Those very common Actions are as so many Steps, in your Christian walk and way, and therefore you should not despise them, but (with all seriousness) refer them to the glory of God. 1 *Cor.* 10. 31, do all to God and his glory.

11. Such as name the name of Christ should depart from Iniquity, 2 *Tim.* 2. 19, and this loose professours not doing, doth exceedingly promote *Atheisme*. There is nothing enlarges the Gulf of *Atheisme* more then that [χάσμα μέγα,] wide passage betweene the profession and the practice of pretenders to Christianity; how can the profession of that be looked upon by others to be Honourable, the practice whereof is not looked on by themselves to be so? If the Sum of Christianity be good, why do they not practice it, and if it be not good, why do they so much as profess it.

12. See then that your Conversation may be in Heaven, while your commoration is on Earth, *Phil.* 3. 20, 'tis so; 1*st*. Exemplarily, while you are Writing by Heavens Copy: and 2*dly*. Analogically, according to Heavens Rule; living by Heavens Laws: yea 3*dly*. Theologically, going about your Earthly matters with an Heavenly mind; which a carnal heart (that makes Earth his Throne, and Heaven his footstool) can never do. A Fly cannot make that of a flower that a Bee

doth. The Carnal man is like to the *Duke de Alva*; that ſaid, he had ſo much buſineſs upon Earth, that he had no leiſure to look up to Heaven: but you muſt have ſo much buſineſs in Heaven, as to have no time to look down (ſo as to love the vain and vexing things hereupon Earth.)

13. You muſt ſet Chriſt before you as the moſt perfect pattern, of an Holy and Heavenly Converſation; who (as *Athanaſius* ſaid of him) while he went about doing good upon Earth, carryed about him every where an Heaven; you muſt reſemble Chriſt, (If you be a Chriſtian) and walk as he walked: you muſt live as one that comes down from Heaven to Earth, and expects to go up from Earth to Heaven: Chriſt did his Fathers will upon Earth (and it was meat drink to him to do ſo, *Joh.* 4. 34.) as the Angels doth it in Heaven: you muſt Imitate Chriſt, and though you cannot do ſo in his Miracles, yet you may and muſt in his Morals; you muſt walk in Chriſts ſteps, here or never expect to reſt in Chriſts boſome hereafter.

14. You muſt be the true Picture of Chriſt, (as every true Chriſtian ought to be.) Every dawber cannot draw the Kings Picture; ſome ſuch make ſtrangers think ſtrangly of the Kings Perſon, becauſe of his dawbed ill-favoured pourtraiture. And ſhall thoſe dawbers be puniſhed for Expoſing a Miſhapen Picture of

the Kings perſon to open view, then what ſhall become of thoſe titular, (yet looſe and licentious) Chriſtians; (whoſe lives ſhould be a lively Repreſentation of Chriſt) If by their Carnal, careleſs, and ſcandalous Converſations, they do cauſe the Name of Chriſt to be blaſphemed among Unbelievers, that do Judg of him by this counterfeit miſhapen Repreſentation. Surely Chriſt will not own thoſe workers of Iniquity: Though they have propheſied in his Name, and eat and drunk in his preſence. *Matth.* 7. 23. Men uſe to hang out their well-drawn Pictures (of ſome ſpecial friend) in the moſt conſpicuous place, that it may appear to all beholders, they rejoyce in it as a grace and ornament to them: So muſt you ſhew forth the praiſes of him that hath called you, 1 *Pet.* 2. 9. If the Image of Chriſt be ſtamped upon your heart, you muſt ſhew it in your life, in a good Converſation. *Jam.* 3. 13.

15. Thus you ought to aske your own heart, whoſe Image and Super-ſcription is this? Is it Chriſts, or is it *Satans?* God forbid, that *Satan* ſhould Imprint his limbs and lineaments upon your Soul, unraſed out by Chriſt; you have born the Image of the Earthly *Adam* (in your natural Eſtate) If you belong to Chriſt and Salvation, you muſt bear the Image of the Heavenly *Adam.* Chriſtianity (being both the Imitation and the parti-

cipation of the Divine nature) is the reducing of the Image of the firſt and fallen *Adam*, into the ſecond; 'tis the bringing back of the Earthly Image, of fallen Man into the Heavenly Image of the holy God; wherein Man was firſt Created in Righteouſneſs and true Holineſs, 1 *Cor.* 15.48, 49. *Eph.* 4.24. This being done for you and in you, you have the Right Picture of Chriſt, your practice anſwering both your principles and profeſſion.

16. The true Chriſtian is like a pair of compaſſes, that keeps within compaſs; the one foot, to wit, his principles, ſtanding faſt in the Centre, and the other foot, to wit, his practice, walking round the circumference, yet both feet do correſpond ſweetly together in paralel lines, each with other. Thus ought there to be a ſweet Harmony, betwixt your principles and your practice, and your Converſation muſt not give the lie to your profeſſion: you muſt make ſtraight your paths, *Heb.* 12.13. 1 *Sam.* 6.12. *The Kine held ſtrait on their way to Bethſhemeſh.* So muſt you to the houſe of the Sun of Righteouſneſs, (as the Word *Bethſhemeſh* ſignifies) your Eyes muſt look Right on, and your Eyelids look ſtraight before you, *Prov.* 4.25. 'Tis the crooked Serpent, *Eſa.* 27.1, that brought Man to crooked wayes, *Pſal.* 125.5. *Corrupt Nature runneth in a crooked channel, but 'tis Chriſts work to make things crooked ſtraight*, Eſa. 40.4.

17. Some

17. Some creatures are commended for being comly in their goings, *Prov.* 30, 29, Sure I am, every true Christian should be so, he should lead a convincing life, and be of a comly and commendable conversation, such an one as becomes the Gospel, *Phil.* 1. 27, and as becometh Holiness, *Tit.* 2. 3. both young and old, Male and Female should be of a comly deportment; you must walk worthy of God, who hath called you to his Kingdom and glory, 1 *Thes.* 2. 12, his livery you must wear, his Image you must bear, and his Kingdom you are called unto, and therefore you must carry as Children of a King, *Judg.* 18. 18, and as Children of the Kingdom. Remember (saith *Menedemus* to *Antigonus*, when he was to go to a Feast, where a Famous Harlot was to be a guest) that you are a Kings Son, do nothing unworthy of such an Honourable Title. *Scipio African* (when solicited to filthiness by an Harlot) Answered, *(Vellem si non essem Imperator)* It is below an Emperor: and *Nehemiah* said better, shall such an one as I flee? *Neh.* 6. 12.

18. A Godly conversation is very graceful to the Gospel, and the Gospel gains much glory by you, if you walk in the beauty of Holiness; you are called not only to his Kingdom, but also to his glory; 1 *Thes.* 2. 12. and therefore the Spirit of glory should rest upon you, 1 *Pet.* 4. 14. This is the smooth

bark that evidences the good Tree (as well as the Root, bole, branches, leaves and fruit) to be a Tree of Righteousness, the planting of the Lord, *Isa.* 61. 3, to be of Gods (not of the *Devils*) planting and watering; a clear-skinn'd Tree (not full of Bur-knots) is the most hopeful for fruit. So is the Man that hath a shining conversation: as the shining of *Moses* face, so the shining of your life, doth evidence you have been with God in the Mount. They took notice of the Apostles that they had been with Jesus, *Act.* 4. 13. This makes even a *Nebuchadnezzar* confess, these are the servants of the most high God. *Dan.* 3. 26. Those Virgin-Souls that followed the lambe, had their Fathers name Writ in their foreheads, *Revel.* 14. 1, 4. though you shall be Judged, according to Men in the flesh, yet should you live according to God in the Spirit, 1 *Pet.* 4. 6. and not do folly in Israel, *Gen.* 34. 7.

19. The *Levitical Law* doth likewise tell you, what beasts are clean, and what unclean, all which are a shadow of things to come, *Col.* 2. 16, 17. Whereby *Israel* was taught to study purity, and to know that the very Creatures are (*all*) defiled, with Mans Sin. Those beasts were accounted clean, that both chewed the Cud, and divided the hoof. Therefore the *Camel*, was numbred amongst the unclean, though he chewed the Cud; because he divided not the hoof, by all which you must

under-

understand (in *Levit.* 11. 3. *&c.*) That it is not enough for you to ruminate upon the word of God; in your most serious Meditations (which is your Spiritual chewing of the Cud) but you must part the hoof too, in putting a difference betwixt good and bad Actions. You must not only think on the Commandments of God, but so think on them, as to do them, *Psal.* 103. 18. Cleansing your self from all filthiness both of flesh and Spirit, 2 *Cor.* 7. 1. you must not only profess the word, but you must practice it also; you must add to your Faith, Virtue, Temperance, *&c.* 2 *Pet.* 1. 5. and then are you accounted a clean Sacrifice to the Lord. To practice Sermons you hear is the best kind of Repeating Sermons; live Sermons as well as hear them.

20. As the Law concerning clean beasts, *Levit.* 11. 6, doth teach you that good Meditation should end in a good Conversation, (for a Copy is not only to be Read over,) (by him that learns to Writ) but it must be Written after also, and Lessons of Musick must be practiced by those that would learn it.) So the Law concerning clean Fishes teachs you the same; they must have Fins and Scales. First Fins to steer their motion, so must you have the Fins of knowledg, Faith, and Divine dispositions to direct you, and to set you forward in the things of God. And secondly

Scales

Scales for smoothing their passage, for their Ornaments and safety: So your Scales of good works must be set so close and so neer one another, that no Air (of Temptation) may come between them; as *Job.* 41. 15, 16, 17. *Levit.* 11. 9. You must have the Scales of Piety, Patience, and the Fins (which are as Wings) of Divine affections, to carry you cheerfully endways into Divine Actions, that you may be holy as God is, *Ver.* 44. (which is the end of this Law) and clean meat to Gods sight and palate.

CHAP.

Now of a Religious Godly, and Christian Converſation in particular: And firſt of Meditation.

CHAP. III.

1. HItherto of Converſation in General (which is the Practick part of Religion, Godlineſs, and Chriſtianity) now of a Religious, Godly, and Chriſtian Converſation in particular (which is a large Field of diſcourſe.) You have here a breviary thereof contracted into a narrow compaſs; wherein you may View the whole Duty of Man to God, and Man in Reſpect of the Converſation; the *Agenda*, or things to be done, beſides the *Credenda*, or things to be believed. I told you before, there is the Converſation of your thoughts; as to that, I refer you to that Religious Duty of Meditation; which followeth here, there is another Converſation of your Tongue, as to that, I refer you to that Religious Duty of Conference; which followeth alſo in its place here. As to your Converſation in natural and civil Actions, (which is not my preſent Work) I refer you to

to my Crown and glory of a Christian from, *Page* the 78. to *Page* 121. Wherein you have directions to guide you therein.

2. Religious Duty in (the Walk of a Christian) is therefore a comprehensive Word, and contains in it the All of mans duty both to God and to Man: as the first Table in the *Decalogue* is before the second Table. First in Order, because first in nature and Excellency. I shall begin therefore with your duty to God in Religious Actions. And first with Meditation: which is a Scripture-duty, *Phil.* 4. 8, that all the Sons and Daughters of *Abraham*, should live in the practice of: as *Isaac* did, *Gen.* 24. 63, the heir of *Abraham*; you must walk in *Abrahams* (and in this Son of *Abrahams*) steps, in this World, If you would lodge in *Abrahams* bosome (that *Synonymon* of Heaven) in the World to come: alas, those licentious times have (*almost*) *Antiquated*, the power and practice of this Religious Duty, in which you should be conversant all your days. This holy Patriarch was not of so loose a mind, as those in our loose times, that would spend the evening of the Sabbath in Sports and pastimes, for he spent the Evening in holy Meditation.

3. The Word [*Shuach*] in the *Hebrew*. Signifies to speak with a low voice, as in the heart, and the Word in the *Septuagint*, [ἀδολεσχῆσαι,] Signifies a satiating Soliloquy;

as

as if *Isaac* had his fill of Divine talking, both with his God, and with his own heart. It was his holy Exercise and Recreation (thinking the latter part of the day as fit for Acts of Holiness, as the former part was.) It was a pleasant and delightful pastime (as the *Greek* Version is) to the Patriarch, and he found more heart-Ravishing complacency in it, then can be found in all the delights of the Sons of Men; and no less it was to the Prophet, who professes he found more transcendent sweetness in Meditating on the Word, then in the honey or in the honey-comb. *Psal.* 19. 10. & 94. 19. & 139. 17. & 119. 103. he found marrow and Gold, yea better in it.

4. Oh then, do you account it your duty and your priviledg, to take a few turns daily upon this *Mount Tabor* of Divine Contemplation, which is an Heaven upon Earth, a beginning of the beatifical vision, an Employment (as it is in a manner without the body) plainly Angelical: 'tis an handsel of Happiness and a foretast of Heavenly Joy. Oh, who would not but be an *Anchorite*, to be pent up in the Voluntary Prison-walls of this Religious Action, and to say with *Peter*, 'tis good being here. No doubt but *Moses* was ravished in Spirit all the 40. days he conversed with God; yet longs he still for more, crying, I beseech thee shew me thy glory, *Exod.* 33. 18.

Object-

5. Objection, but you will say, how can such a duty be so delightful, that is so difficult? to this I Answer, by *Similies*, difficulty and delight may be found in one and the same Action; there may be difficulty in the beginning, and delight in the progress and ending: the root may be Bitter, and the fruit Sweet. 1 *Simile*, 'Tis in this duty, as it is in the heating of an Oven, the first kindling of the fire in it may be not only difficult, but painful, the fewel must be set on fire; and then it must be blown up (with labour) into a Flame: after that the Oven begins well to warm, the fewel will then catch and kindle of it self; no sooner is a stick thrown into the Oven, but presently 'tis all on a blaze: So where there is but a little sparke of grace, in the heart at first, it requires some paines to blow it up into a Flame, but when the heart is once heated with the true Flames of Love, then doth it inflame all the thoughts, and sets the affections on fire; insomuch that then this duty will not only be without difficulty, but with much delight.

6. 2 *Simile*, 'Tis with your heart, as it is with that wax, which hath been laid in cold places, it thereby becomes hard and unpliable to your hand, insomuch that it will break rather then bend: but if laid a while in the Sun or by the fire, or if wrought a while in your warm hand, then doth it soften and be-

become pliable, and so capable of any Impression. Thus will it be with you in this Divine duty, the greatest difficulty lyes in your entrance into it; for corrupt nature and carnal principles will put forth a repugnancy against it, and therefore flesh must be put to silence in this blessed duty, which is (mainly) the exercise of the Spirit in you; the experience of all ages tells you (as well as your own.) 3 *Simile*, that the entrance into *Learning* is attended with difficulties and discouragements; but when once the Nut-shell is crack'd, and the sweetness of the Kernel tasted, then do youth pass through all difficulties with delight, till at last they become Famous Instruments in Church or State.

7. 4 *Simile*, This duty is *(indeed)* as the climbing upon some high Tree, *Monument* or *Mountain*, all hard Work; but then there is a blessed compensation for all your paines at the top of all these. First, at the top of this Tree of life, there be the choicest fruits to nourish up your Soul, to eternal life. Secondly, at the top of this *Monument* of mercy, you have the most lovely and Soul-refreshing and heart-ravishing prospect, even transforming and transfiguring you into the glory of it. Thirdly at the top of this *Mountain* of God, and of Holiness you may behold not only the Kingdomes of this lower World and the Vanity of them (quite contrary to the *Devils* land-

land-skip showed to your Lord; but also the glories of a better World (*as Moses from the Top of Pisgah*) the upper land of *Canaan*, that transcendently flows with *Milk* and *Honey*. Digging in Mines of the Earth, a pressing of grapes in the Wine press, *&c.* Are both hard works; yet finding fine Gold in the Mines of the Scriptures by this Spiritual digging, and a rich Wine flowing from this blessed Wine-press of Divine Meditation, will make a satisfactory Amends for all your paines at last.

8. Having removed this Objection out of your way (as *Amasa*'s body was out of the Armies way, that their March might not be hindred, 2 *Sam* 20. 12, 13.) Let us now proceed to shew as (1*st.*) how pleasant this duty is; so (2*ly.*) how profitable both to your self and to others. 1. To your self upon a two-fold account. 1. For preventing evil. *Belzebub* (that Prince of Flies) cannot fly blow your heart so long as it is boiling a good matter, *Psal.* 45. 1. (*Hebr.*) in Divine Meditation. Flies will not touch honey while it is seething hot. 2. For promoting good, hereby you may obtain more familiar Acquaintance with your God, and a more distinct understanding of your self, both which are worth a Kingdom. 2*ly.* 'Tis profitable to others, for Meditation makes a Man a full Man; it makes him accomplished to serve out his Generation, and to be

a bleſſing to every Relation round about him: It fully furniſheth him for every good Work, 1 *Tim.* 4. 15. *&* 2 *Tim.* 3. 17.

9. As this duty is pleaſant and profitable, So 'tis (3*ly.*) a neceſſary duty, as neceſſary as chewing the Cud is to beaſts of that kind: and as a due retaining of food is to man as well as beaſt, 'tis a general Obſervation that ſuch perſons, as do caſt up their meat by vomit, or caſt it out by ſtoole, as ſoon as they have eaten it, be always ill-thriven perſons; for though the ſtomack may catch hold of ſome ſmall parcel of the food; and thereby maintain a life (ſuch as it is) for a time, yet is it no better then a life-leſs life, 'tis a life ſo filled with diſtempers, that it becomes a burden to it ſelf; whereas when the food is retained, and a due fermentation is wrought in the Stomach, to a compleat concoction; then is nouriſhment Miniſtred, (as *Col.* 2. 19.) to all the parts, which makes a ſtrong, healthy and well-liking conſtitution. As it is thus in the life natural: So 'tis in the Spiritual, *Pſal.* 119. 11. *Luk.* 9. 44. *&* *Joh.* 8. 37. Gods word hid and ſunk, in the heart that has a Room for it, makes a thriving fat Chriſtian.

10. Meditation (as it is a pleaſant, profitable, yea a moſt neceſſary, though much neglected duty) is two-fold, 1. Occaſional. 2. Appointed. Firſt occaſional, wherein all

occurrences of Temporal objects (occaſionally met with) affords you ſome Spiritual Conſiderations: Note firſt, this requires a Spiritual heart, to make a Spiritual improvement of every Temporal object; that Divine providence preſents to your Eyes, ears, and outward Senſes: *David* made a profitable proſpect of the Heavens, crying, Lord what is man! *Pſal.* 8. and Chriſt at the Well of *Shilo*, (he who was *Jacobs Shilo*) ſpeaks there of the water of life, *Gen.* 49. 10. *Joh.* 4. 10. *&c.* A good heart makes every external object a Divine bleſſing: the Husbandmans plowing, ſowing and reaping, *&c.* The Trades-mans buying and ſelling, his weighing and meaſuring, *&c.* may afford you ſundry Spiritual inſtructions: And note ſecondly, If you gain no more by them, then a bare beholding of them with the Eye, the very brutes gain as much as you. If you content your ſelf with a bare natural uſe of the Creature without a Spiritual Improvement thereof, you get not the one half of that advantage by the Creature, for which the Creator gave it you; the Beaſts of the field, and the Birds of the Air, have ſo much themſelves: you do not uſe the Creature, as Lord of the Creatures, ſo God made *Adam.* (*Gen.* 1. 26.) unleſs you find your Lord in the Creatures.

11. Every Creature preacheth to that Man, in whom the Spirit of God firſt inwardly preach

preacheth: Note thirdly, you never need to want matter, if you want not an heart: you may be caſt into ſuch a Condition, as whereby you may be hindred from good Actions (as by ſickneſs, Impriſonment, *&c.*) But there is nothing in all the World, (ſave a naughty heart) can hinder you from good Meditations: go to the *Ant*, O ſluggard, ſaith *Solomon*, do you ſee how buſy ſhe is in the Summer, to make proviſion for an hard Winter? how much more ought you to concern your ſelf, in your Summer of health and ſtrength, before the Winter of death, and Eternity come upon you: do you behold the *Spider* in your window Spinning clammy threeds (*out of her own bowels*) and weaving cunning Webbs to catch and entangle the ſilly Flie, laying ſnares for her life? then conſider (with a ſigh) O how doth *Satan* all this (and much more) againſt my pretious Soul, and all out of himſelf too, (though you had not a deſperately wicked heart, *Jer.* 17. 9. to aſſiſt him) when he ſpeaketh a lie, he ſpeaketh it of his own. *Joh.* 8. 44. 'Tis the *Devils* curſed diſpoſition, 'tis as impoſſible for *Satan* to do good, as it is for a *Toad* to ſpit Cordials.

12. Note fourthly, 'Tis richly worth your Obſervation alſo, that this Spiritual limbeck (*Divine Meditation*) doth not ſpoile the earthly Subjects, that it extracts Heavenly Inſtructions out of, as material limbecks do plants, *&c.*

(Put in them) leaving them Sapleſs and uſeleſs ſave only for burning. As the laborious *Bee* flies over a field of Flowers, *ſucks Honey out of each of them, yet leaves them all as freſh and as fragrant as before it found them:* So you in extracting Cœleſtial Meditations, out of your Terreſtrial Employments and Enjoyments, (which is the Sublimeſt Mellification) in ſtead of hurting or hindring them, you do verily, both advance them, and advantage, yea enrich your ſelf. Note the fifth, In a word, you may not be like the fooliſh Child, when you look on the Book of the Creature, only to behold the gawdy Pictures and Babies therein, or to gaze upon the gilded leaves, and cover thereof; but you muſt mind your leſſon that every Creature doth eſpecially learn you: the *Stork*, *Crane*, and *Swallow*, know their Seaſons, *Jer.* 8. 7. the *Ox* knows his owner and the *Aſs* his Maſters *Crib*, *Eſa.* 1. 3. and will not you learn from hence to know yours?

13. As to your further improvement of the Book of nature (with 'its 3. leaves of Heaven, Earth, and Sea) I refer you to my Crown and glory of a Chriſtian. From *Page* 125. to 145. I now paſs from occaſional to Appointed Meditation, which is, the Souls ſetting of it's ſelf apart, ſilently and ſeriouſly to work out ſome profitable Meditations, upon ſome choſen Subject (out of its own heart) throughly, at

a fit time and in a fit place; thus *Iſaac* went out into the field to Meditate (as above) *Gen.* 24. 63. That which concerns matter of knowledg, for finding out truth, doth chiefly belong to Students, Schollars, Miniſters of the Goſpel; but matters of affection for inflaming our loves to God in Chriſt, and for abaſing our ſelves to a ſelf-abhorrency, this is of Univerſal concernment, the work of every Chriſtian.

14. This bleſſed duty hath 'its beginning in the head, but 'its ending in the heart. (1.) 'Tis a pondering ſome Divine truth in your mind, until you be well acquainted with it, until you be ſeaſoned with the Savour of it, until it ſettle and take rooting in your Spirit, until it beget in you good affections, and fire your Soul in love to that truth. (2.) 'Tis like the rubbing of a Man in a Swoon, it (as it were) chafes in the Oile of grace with a warm hand or rather, with a warm heart. (3.) 'Tis like the ſelvedge that keeps all the looſe threeds from ravelling out. (4.) 'Tis as the hammer that drives the nail of Divine truth to the very head. (5.) 'Tis as the Art of the *Bee* ſucking *Honey* out of Flowers; then is your Soul a Spiritual *Deborah*, (which in *Hebrew* ſignifies a *Bee*) when it gathers the ſweetneſs of many Spiritual Flowers, and then works it up in the *Hive* of the hidden Man of the heart. (Laſtly) Meditation doth

(after a ſort) transform you into the Image of truth (as 2 *Cor.* 3. 18.) making truth one with you, and you one with it, and turning all you hear and Read into Juice and blood by a kindly digeſtion.

15. That you may manage this Meditation the better, and make work of your work; you muſt conſider there be three main ſteps herein, to wit, 1. Ingreſs. 2 Progreſs. 3. Egreſs: the firſt ſtep is the hardeſt, (as is ſhewn above, *Paragraph.* 5. 6. 7.) therefore take thoſe two grand Rules of Direction about your Ingreſs. (1.) Your heart muſt be prepared. (2.) your ſubject muſt be profitable: as to the firſt you muſt pray your heart into a Meditating frame, a praying heart is the beſt Meditating heart; and a Meditating heart is the beſt praying heart, thoſe two twin-duties (like the City buildings) ſhore up and ſuccour each the other. It is ſaid of *Gerſom*, that he hath ſometimes ſpent four houres in baniſhing bad thoughts, and in working up his heart into Tune for this Angelical duty. You may not begin this duty with a Raw and a cold (but always with a warm) heart: 'Tis a Rule in Phyſick; [*Medicandum eſt cum coctis, non cum crudis,*] Your thoughts will be Raw, till they be boiled in a warm heart, *Pſal.* 45. 1. And raw Meditations have no healing Vertue in them to a Sin-Sick-Soul.

16. When

16. When you have (through Divine aſſiſtance) prepared (in ſome meaſure) your heart; then ſecondly, make choice of ſome profiting Subject, ſuch as may edify your Soul: you muſt not come to the buſh (which the Lord is in the midſt of) with your ſhoes of Worldly-mindedneſs upon you. *Exod.* 3. 5. When you go up to *Mount-Moriah* with your offering you muſt (with Holy *Abraham*) leave the Servants and the *Aſs* at the foot of the Hill, *Gen.* 22. 5. When you are (with *Moſes*) to aſcend this *Mount* [of Meditation] the Law is peremptory, [the beaſt that touches the *Mount* ſhall ſurely die.] *Exod.* 19. 12, 13. you muſt be better then a beaſt, and more then a Man, yea you had need be an Angel for this Angelical work.

17. At your Ingreſs (or entrance) into this duty, you will find earthly thoughts to proffer themſelves, and preſs upon you with Importunity, but Heavenly thoughts muſt with Importunity be ſued for and ſought after. When you would think of Heaven and Heavenly things then will your thoughts of Earthly things lay Ambuſhments in your way, and Intercept you: thoſe Birds, that have their Wings daubed with Bird-lime, cannot Flie, much leſs mount up towards Heaven: you may not be like *Martha*, who was cumbred about many things, but (with *Mary*) you muſt chuſe the better part for the Subject of

your Meditation: you may not be as the (*Scarabeus* or) Horſe-flie, that paſſes over a whole field of Flowers, and at laſt lights upon ſome filthy dung: you muſt rather be [a *Deborah*] a Divine *Bee* (as above) that flies over the dung with abhorrency, and fixes upon the moſt fragrant Flowers, or as the Noble *Hawk* in her flight, that paſſeth over *Crows* and *Jack-daws* (as unworthy of her purſuit) and falls upon Birds of better prey.

18. If yet worldly thoughts hinder your entrance upon your work, you muſt pray them away as *Abraham* did the fowles that trouble him in his Sacrifice, *Gen.* 15. 11. And though they be thoughts, that are needful enough (as how to care for your Family) at another time, yet muſt you then ſay to them as *Huſhai* ſaid of the Counſel of *Achitophel*, 'tis not good at this time, 2 *Sam.* 17. 7. Family-cares have their proper Seaſon, but at this time they are unſeaſonable: Suppoſe yet further that ſeveral good thoughts do come together into your mind at once, know that this may hinder your entrance (through the wiles of *Satan*) alſo, as when a great many people crowd in at a door all at once, they all Stick faſt and none can enter; In this caſe you muſt ſingle out from the reſt, your ſelected Subject that it may paſs alone, without crowding, and reſerve the reſt to come ſingly on in their proper place and Seaſon.

19. Your

19. Your ſelected Subject muſt be either ſomething concerning God, or ſomething concerning your ſelf: Firſt concerning God, either his works or his word. 1. Meditate on the works of God, not only on ſuch as are common to the World (ſuch as Creation and providence be) but alſo on ſuch as are proper and peculiar to his Church and Children. We have thought on thy loving kindneſs, (ſaith the Church) *Pſal.* 48. 9. (we have ſilently muſed. *Hebr.*) it being better admired then expreſſed. So muſt you muſe on Gods love to your Soul, (1.) on his electing love, O think with your Self, ſhould not you give God a room in your heart at this time, who gave you a room in his heart before times, even from all Eternity, *Eph.* 3. 11. (2*ly.*) on his redeeming love, think then how God beſtows Chriſt (the beſt of all things) even on you the worſt of all things) for you know more evil to your ſelf, then to all the World beſide: think alſo, O this ſurpaſſing love of God in beſtowing a Chriſt on you, and not on others, that (for ought you know) better deſerved him, and (poſſibly) might have made a better Improvement of him. *Joh.* 14. 22.

20. And thirdly Meditate upon Sanctifying love, O wonderful condeſcenſion that ever the Spirit of Holineſs, ſhould vouchſafe to dwell in ſuch a dirty dog-hole as your defiled Soul, and that an Houſe of unclean Spirits, (it

(it may be, a whole *Legion* of them, for as *Luther* ſaith, *tot dæmonia, quot crimina*, So many Sins, ſo many *Devils.*) Should ever become the Temple of the Holy Ghoſt; And thus may you Meditate alſo upon Juſtifying love. Fourthly, which is ſuch an Act of Divine grace, as is equally vouchſafed to the weakeſt (if true) as to the ſtrongeſt Saint, to poor you (if a Chriſtian in truth) as well as to great *Paul* or to the bleſſed *Virgin*: and eternity ſhall not add to the matter of it, though perhaps it may to the manner of it. Fifthly, upon Adopting-love, which makes Sons and Daughters of Children of the *Devil*, as well as of wrath, and gives a leaſe of the beſt Inheritance, not only for three lives, yea not only for a thouſand years, but for eternity, even for ever and ever.

21. Laſtly upon glorifying-love, whereof indeed you are not Capable, in this life. *Peter* got but a glimpſe of it at Chriſts transfiguration, and he was plainly intoxicated with it, ſo that he wiſt not what he ſaid, *Matth.* 17. 5. *&c.* O admire, that you (a worthleſs worm and wretch) ſhould hereby become not only, [ἰσάγγελοι] like Angels, *Matth.* 22. 30. but even advanced above Angels, for glorifyed Saints are Sons of the Kingdom, when glorious Angels ſtand by, as ſervants. In a word, all theſe love-tokens are ſuch tranſcendent priviledges, that they can never be enough thought on

on and admired; no, though you ſhould think upon nothing elſe, and that ſo long as your life ſhall laſt, yea though you ſhould live as long as the World ſhall laſt; and therefore God hath appointed an Eternity, in a better World, where you ſhall have no other Employment, but to ponder them and to praiſe God for them; Singing *Hallelujahs* to him that ſits upon the Throne for evermore.

22. As you muſt thus Meditate on Gods works, ſo ſecondly upon his word; whether precepts, or preſidents, or promiſes, or Ordinances thereof: all which have ſweet *Honey* in them, to the Divine *Bee*: Your ſecond Subject is concerning your ſelf, as *David* did when he Eat in his Pallace. 2 *Sam.*7. 14. Saying with an humble heart (*Lord what am I?*) Not, *what am I not?* As *Nebuchadnezzar* did, with an haughty Spirit, as he ſat in his palace, *Dan.* 4. 29, 30. Humble *David* (who had neither an haughty heart, nor a lofty Eye, *Pſal.* 131. 1, 2. hath exceeding high thoughts of God, and exceeding low thoughts of himſelf, he cannot name any thing bad enough to compare himſelf unto; in his (*Lord what am I?*) he ſaith not, Lord, what a great *Monarch* am I? Or what a great Man am I? But he ſaith I am a worm and no Man, *Pſal.* 22. 6. I am a dead-dog, or a Flea, 1 *Sam.* 24. 14. Lord what am I? O Imitate this Holy *David*, as you ſit in your Houſe! I am the leaſt of Saints

Saints and greateſt of Sinners. *Eph.* 3. 8. 1 *Tim.* 1. 15. But take heed of *Nebuchadnezzers* ſelf admiration, who Trumpets out his own glory when none asked him the Queſtion; as if he had done all (whereas *Babylon* was built above a thouſand years before he was born) and God (that builds all Cities. *Pſal.* 127. 1. had done nothing, God is not in all his thoughts, *Pſal.* 10. 4. he exalts ſelf and excludes God.

23. Your ſecond ſtep herein is progreſs, which is more eaſy then the firſt. As a Bird hath the greateſt lift, when ſhe riſes up from off the Earth, but when once got upon the Wing, then ſhe mounts up aloft, not only without much ſtraining difficulty, but with much ſporting complacency; then doth ſhe ſing out her Melodious note throughly, ſo long as ſhe liſteth and liketh, as (likewiſe) a Ship hath always the moſt difficulty to hale out of Harbour (where many times ſhe ſticketh faſt in the *Mud*) but if once got under Sail and a freſh gale of wind ſitting right for her, O how ſhe ſports in the waters (as the Bird doth in the Air) and goes on gallantly towards her defired Haven; yea even in a ſtormy and tempeſtuous Sea, let her have but Sea-room enough, and then ſhe feares not to be driven by the ſtorm, either upon Rocks or Quick-Sands: as 'tis thus with Birds, Ships ſo with Bells, 'tis hard to get them up; when

when once raiſed then rung with eaſe and delight, juſt ſo it is with your Soul in this Divine work, all your difficulty is to get up from the low Earth upon the wing (with the Bird of the Air) and to get out of the muddy harbour (with the Ship of the Sea) under Sail, if once ſet a float and forward bound under a freſh gale of the Spirit of grace; O how merrily do you mount upwards (with the Bird) and how gallantly do you go endways towards the Cape of good hope (with the Ship) ſo that an entrance is adminiſtred unto you abundantly into the Heavenly Kingdom, 2 *Pet.* 1. 11. *as it were, with Colours flying, Drums beating, Trumpets Sounding, yea with top and top Gallant entring into your Maſters joy,* Matth. 25. 21, 32.

24. For furthering your Progreſs, take theſe ſhort directions. 1. *Direct.* when you have turn'd (what you ſhould not think on) out of doors (as *Sarah* did *Hagar*) and taken in what is neceſſary, expedient and profitable for you to Meditate upon, then in Gods ſtrength, *Pſal.* 71. 16. you muſt view your Subject round about and obſerve all it's circumſtances as well as it's ſubſtance; thus the *Pſalmiſt* counſels you (that you may think the better upon the loving-kindneſs of God in the midſt of the Temple) to walk round about *Sion*; and tell the Towers of it, and mark well her bulwarks, yea conſider her Palaces,

Palaces, *&c.* *Pſal.* 48. 9, 12, 13. Until you fully and diſtinctly know all. 2. *Direct.* Then you muſt dwell upon it with your doubled and redoubled thoughts, and fix your Meditation, pondering it in your mind; until it have a kindly influence upon your affections, until it become a Rooted and Engrafted conſideration: Mountains are barren, becauſe the Rain of Heaven run's off from them; but valleys are fruitful, becauſe it reſteth there, the Wolf greedily ſwallows his meat (hair and all) ſo all goes from him into excrements, he preſently voids all, ſo makes all void and never fatteneth. 3. *Direct.* Retain therefore your Subject and duty till you find ſomething of God in it, dropping down upon your heart, till you find *Elijahs* God in *Elijahs* mantle working wonders for you. 2 *King.* 2. 14. Let neither go without advantage. 4. *Direct.* When you have found God (in your Subject and duty) retain him ſome while, as *Abraham* did the Lord Chriſt. *Gen.* 18. 3, 4, 5. ſaying, paſs not away I pray thee from thy Servant, but reſt with me for a while, *&c.* O then are you an happy Son or Daughter of *Abraham*, when you can thus engage the Lords ſtay with you in this Divine duty. 5. *Direct.* Forget not to retain your own ſlippery heart, 'twil linger as *Lot* in *Sodom.* If the Lord of Angels help you not. *Gen.* 19 16. be oft crying; O quicken this loitering heart,

Pſal.

Pſal. 119. 37. and O unite this treacherous heart. *Pſal.* 86. 11.

25. Your third ſtep is Egreſs; when you have (through grace) brought your Divine duty to ſome profitable Iſſue, then (1.) take down your Soul by degrees, and not all on the ſudden: 'tis a dead Bird that falls down like a ſtone without hovering upon the wing, as the living ones do: as nature cannot endure any ſudden alteration, ſo nor grace (*Deus & Natura non faciunt ſaltum*) God and Nature make no leaps. (2.) *Direct.* When down, review your whole perambulation; wherein you have been enlarged, be thankful and wherein you have been ſtraitned, be humbled, (3.) *Direct.* Take heed of the cold Air of Tentation, when warm'd by this work. The ſweating labourer (ſometimes) ſits down over haſtily, catches cold, and dies of a Conſumption; be walking gently in muſing ſtill, that this befal not you.

CHAP.

Of Prayer.

CHAP. IV.

1. PRayer follows Meditation, as twins follow each other in their birth, they both lay in the ſame womb, the *Hebrew* word [*Shuach*] mentioned in *Gen.* 24. 63. which our Tranſlation Reads (to Meditate) the *Septuagint*, the *Geneva* Tranſlation, and *Tremellius* (in his Marginal notes upon it) reads it (to pray) the word ſignifies both, which ſhowes they are near a-kin lying in the ſame womb as twins in the ſame womb; they conſort well together, for Meditation is a bleſſed preparative to Prayer; and Prayer is a bleſſed Improvement of Meditation: you may ſuppoſe, *Iſaac* had his Oratory in the field, (his private place for ſecret Prayer now upon this Important occaſion (of Marriage *quaſi* marrage he uſes deep Meditation to make fervent Prayer, thus ought you to do now, as the Patriarch *Iſaac* did then and as the Prophet *Daniel* did afterwards, firſt open the windows of your Soul, by Divine Meditation and then kneel

kneel down to praying work. *Dan.* 6. 10. There practice is your Pattern: when you have fill'd your water-Pot to the full (by Meditation) then draw out (by prayer) as *Joh.* 2. 7, 8.

2. As Faith is call'd the beſt of graces, ſo Prayer is call'd the beſt of duties, if other duties be pennies, this is a pound in many reſpects. Firſt, as it gives God the glory of his three great Attributes. 1. It gives him the glory of his Omniſciency, that he knows all your wants, that he, whoſe Throne is in Heaven, yet hears all your Petitions preſented to him upon Earth. 1 *King.* 8. 30. 2 *Chron.* 7. 14. yea when you pray only heart-prayer (which man heareth not, knoweth not) as *Moſes*, Exod. 14. 15. The Lord ſaid, wherefore cryeſt thou unto me, when he ſpake not a word, ſo *Hannah.* 1 *Sam.* 1. 13. & *Pſal.* 38. 9. all my deſire is before thee, and my groaning is not hid from thee. 2*ly.* it gives him the glory of his Omnipotency, it preſuppoſes that God is able to ſupply all your wants you ſpread before him, *Eph.* 3. 20. The very act of Prayer, ſaith to God as *Job*, (*I know thou canſt do every thing. Job.* 42. 2. 3*ly.* It gives him the glory of his merciful goodneſs, or bountiful benevolency, that he is willing as well as able to ſupply your wants. Divine might and Divine mercy are the two Pillars that the Houſe of Prayer

ſtands upon, as the Temple of *Solomon* ſtood upon *Jachin* and *Boaz*. 1 *King*. 7. 21. which ſignifies ſtability and ſtrength. 2 *Chro*. 3. 17. *Exod*. 22. 27.

3. The ſecond reſpect that makes Prayer the beſt of duties, is, that a kind of Omnipotency is aſcribed to it (as *Luther* ſaid) when 'tis the Prayer of Faith, and ſo acted by that beſt of graces; you may ſtand and wonder what the Scripture attributes to Faith and Prayer, or Prayer of Faith. It can do more then all the *Witches* in the World can do, for it can ſet God at work, whereas they can but ſet the *Devil* at work; none knows what Prayer can do, but thoſe that know what God can do; in this ſenſe, Prayer is ſaid to be Omnipotent as it ſets Omnipotency at work: it hath had command over all the four Elements, as 1*ſt*. Over the Air in *Elijah*. Jam. 5. 17. to whom God gave this Key to open and ſhut up Heaven at his pleaſure. 2*ly*. Over the fire which the ſame *Elijah* fetchs down at pleaſure by his Prayer one time in a way of wrath, 2 *Kin*. 1. 16. and another time in way of mercy and merciful acceptance. 1 *Kin*. 18. 37, 38. 3*ly*. Over the water in *Moſes*. Exod. 14. 15, 16. And 4*ly*. Over the Earth in the ſame Man of God, who by his powerful Prayer; firſt cleaves the Sea aſunder to ſave *Iſrael*, and then the Earth aſunder to deſtroy the complices of *Korah*, Numb. 16. 29, *&c*. *Pſal*. 106. 17.

As

As thoſe two great conſorts of Chriſt on *Mount Tabour* (*Moſes* and *Elias*, Math. 17. 3.) had command over the four *Elements*: So *Joſhuah* over the Sun it ſelf. *Joſh.* 10. 12. as by *Moſes* Prayer, he had command over *Amalek* before. *Exod.* 17. 11, 12. Yet higher, *Eliſhah* by Prayer hath command over the Angels, fetching them out of Heaven, for his Protection and comfort. 2 *Kin.* 6. 17. but yet higher than that over god-man, the Angel of the *Covenant*, the Lord of Angels in *Jacob*. *Gen.* 32. 24, 25, 26. Who (as *Sckindler* Interprets. *Hoſ.* 12. 4. *Bacah*) wept and Supplicated *Jacob*, ſaying let me go for the day dawneth, *Gen.* 32. 25.

4. The Lord Chriſt (there) askes him his Name, as if he had ſaid, thou art ſuch a fellow as I never met withal, and therefore he confers the honour of Knight-hood (as it were) upon him in ſaying to him, kneel down *Jacob*, riſe up *Iſrael*; having power with God and prevailing. Thus alſo the Lord Chriſt was overcome, by the power of the *Canaaniti∫h* womans Prayer of Faith. *Matth.* 15. 26, 28. Inſomuch that he gives her the Key of his Treaſury, and bids her go in and take what mercy ſhe pleaſed, he turns her looſe (as it were) into his fullneſs and all ſufficiency; and not only his own Omnipotency is at her beck, but alſo *Devils* and all muſt ſtoop to her, if ſhe pleaſed; O woman great is thy Faith

(in Prayer) be it unto thee even as thou wilt. You muſt know, How *Jacob* (as this *Syrophœnician* woman) outwreſtled Chriſt, for 'twas his wonderful condeſcenſion to put forth more of his own ſtrength in *Jacob* againſt himſelf, then he did in himſelf againſt *Jacob*. This redeeming Angel (as *Jacob* calls him *Gen.* 48. 16.) held him up with one hand, as he ſtrove againſt him with the other, and voluntarily yeilded himſelf as conquered by the *Patriarch's* Prayer; otherwiſe the ſame Divine power that disjointed *Jacobs* thigh, could as eaſily have unclaſped his hands. O how can you but admire this glorious vouchſafement!

5. Laſtly, God himſelf ſpeaketh as if his hands had been tyed up by Prayer. *Exod.* 32. 10. Let me alone, *&c.* As if *Moſes* had held him from his purpoſe, and had laid fetters and reſtraints upon Omnipotency, and (as *Auſtin* gloſſeth upon the place) brings the Almighty to beſpeak his own freedom, yea indenting with *Moſes*, and offering him a Compoſition for [his] ſilence and his own liberty, ſaying, (if ſo) I will make of thee a great people, as if *Moſes*'s Devotion had been ſtronger then Gods Indignation: which ſhews, that great is the power of Prayer, 'tis able after a ſort (Fifthly another gloſs) to tranſfuſe a dead Palſy into the hands of Omnipotency; this cannot be through the prevalency of

of Human power againſt Divine, but through the condeſcenſion of Divine grace to poor Mortals, bidding us, concerning the work of his hands to command him. *Iſa.* 45. 11. Which is a wonderful expreſſion, rather to be admired with an holy Reverence, then ſtrained into a rude blaſphemy: undoubtedly it would be no leſs then black blaſphemy in us to ſay ſo, had not God himſelf ſaid it for us, and *Gen.* 19. 22.

6. All this ſhews you both the excellency, and the efficacy of right Prayer; the Apoſtle *James* tells you, it avails much. *Jam.* 5. 16. Yet doth not tell you how much, you muſt find out that both by your own experience and by the Experiences of others. It certainly availeth [much,] though happily it availe not [always] God hath indeed ſaid that the Children of *Moab* ſhall go into his Sanctuary to pray, but ſhall not prevail. *Iſa.* 16. 12. But he hath avowed before all the world that the Children of *Sion* ſhall not do ſo. *Iſa.* 45. 19. They ſhall not ſeek the Lord in vain: their Prayer ſhall be like *Jonathans* bow, it ſhall never return empty. God ever hears their Prayers, always *ad Salutem* (as *Auſtin* ſaith) though not ever *ad Voluntatem:* he always hears their Prayers according to their well, when he doth not hear them according to their Will.

7. Firſt the manner of Prayer; Now that your Prayer may be [δέησις ἐνεργουμένη] a throughly-wrought, effectual and available Prayer, to work wonders in Heaven and Earth. *Jam.* 5. 16. yea after a ſort Omnipotent as *Luther* ſaid; take theſe following Directions for managing this duty aright, firſt before duty, as to the manner of it before, in, and after it. Firſt of thoſe that are Antecedent or before Prayer. *Direct.* 1. You muſt be New born, a New Creature; until the Child be come out of the womb, it cannot Cry, no more can you Cry *Abba* Father, ſo long as you are in the womb of a natural ſtate, *Rom.* 8. 15. God firſt accepts the perſon, and then the Action or offering. *Gen.* 4. 4. *Heb.* 11. 4. your perſon muſt be accepted as *Abel* was, and then your Prayer will be acceptable, you muſt be Righteous (in Chriſt) 'tis the Prayer of the Righteous that prevaileth, *Jam.* 5. 16. as it is the Character of the unrighteous, that they call not upon God, *Pſal.* 14. 4. *Paul was never ſaid to pray till Converted from his Phariſaical State.* Act. 9. 11. So if at any time they do pray, their Prayer is an Abomination. *Prov.* 21. 27. and therefore 'tis not accounted Prayer. The long Prayers that *Paul* had while a *Phariſee* were not reckoned Prayer at all: you muſt firſt be a Temple of the Holy-Ghoſt, 1 *Cor.* 6. 19. and then you will be an Houſe of Prayer: for

for ſo the Temple is called. *Naturaliſts* tell us of a *Jewel*, that, when put into a dead mans Mouth, loſeth all its Vertue: So prayer (a pretious *Jewel* in it ſelf) in the mouth of one that is dead in Sin, hath no force, nor efficacy: *God will not hear Sinners*, Joh. 9. 31. he will not take them by the hand, *Job.* 8. 20. Margin *Hebr.* and *Geneva Bible*, 'tis but a Multiplying lies daily, *Hoſ.* 11. 12. a compaſſing God with lies to call God Father when we are not his Children, and while we are without Chriſt. You muſt paſs through the merits of the Son, into the mercies of the Father.

8. The ſecond *Direction* before duty is, prepare to meet your God in duty. *Amos* 4. 12. The *Jews* had their preparation for the *Paſſeover*. Joh. 19. 31. So ſhould you have for prayer, ſetting ſome time apart as well to prepare for Prayer, as for prayer it ſelf; 'tis coming to duty with a common Spirit, and with an Ordinary frame of heart, that makes us loſe many a duty. 2 *Chron.* 12. 14. *Ezra* did better then *Rehoboam* herein, *Ezr.* 7. 10. the latter loſt all, the former ſav'd all hereby. Labour therefore your heart into a praying frame before prayer; this is done by getting. Firſt, the Majeſty of the great God (before whom you are going) wrought truly and throughly upon your heart. Conſider ſeriouſly he is a great King. *Mal.*

1. 6, 14. and a God that will be Sanctified of all that draw nigh to him, *Levit.* 10. 3. this may help you to a God-ſanctifying, frame of Spirit: *David* prepared with all his might, why? the reaſon is rendred. The Temple was not to entertain man but God, therefore muſt it be more Magnificent and he more exact in all preparations for it. 1 *Chro.* 29. 1, 2. Chriſt tells you, he is gone to prepare a place (even a Temple, a *Manſion* of glory) for you, *Joh.* 14. 2, 3. and will not you prepare a place for him in that poor heart of yours? Conſider alſo, Secondly, his purity, that the God (with whom you have to do in prayer) is a God of purer eyes then to behold Iniquity, *Hab.* 1. 13. he cannot look upon it, but he muſt loath it; he cannot behold it, but he muſt puniſh it; this calls for a reverential heart, *Pſal.* 2. 11. Before him who is in Heaven and you on Earth, *Eccleſ.* 5. 2. cover your face, if Angels do ſo that are holy and bleſſed, *Eſa.* 6. 2. Much more you that live in an Houſe of clay, and drinks up iniquity like water, *Job* 4. 19. & 15. 16. Tremble to bring along with you any Sin unrepented of, unpardoned, lay aſide all filthineſs; *Jam.* 1. 21. as the Serpent her poiſon when ſhe goes to drink, yet with this difference, ſhe after drinking reaſſumes it again, you may not do ſo with the Poiſon of Sin, when you have been drinking of the Rivers of Gods favour, this

is

is to return with the Dog to his Vomit. 2 *Pet.* 2. 22. you muſt know it again no more. *Gen.* 38. 26. nor have ſo much as a leering look towards it, *Pſal.* 66. 18. much leſs allow of it or wallow in it.

9. Would you have leave with God in prayer, then leave Sin and that for ever; you may not ſay concerning your Sins as *Abraham* did concerning his Servants, and the Aſs (*which he left at the foot of the Hill, Gen.* 22. 5.) ſaying, *I will come again to you*; but you muſt take an everlaſting farewel, of your Sin when you come to your God, and with *David* keep your ſelf (for ever) from your Iniquity. *Pſal.* 18. 23. and as he waſh'd his hands in Innocency, when he did compaſs Gods Altar. *Pſal.* 26. 6. So muſt you waſh your heart in that fountain that is opened, *Zech.* 13. 1. Thus *Ruth* did waſh and anoint her ſelf before ſhe went up to *Boaz*. Ruth. 3. 3. and *Eſther* purified and perfumed her ſelf for acceptance with *Ahaſuerus*. Eſth. 2. 9, 12. *and the Captive* Damoſel *was to pair her nails*, &c. Before ſhe became a fit bride for an *Iſraelitiſh* Bed, *Deut.* 21. 12, 13, 14. and the *Rabbies* ſay, that a Man might not come into the Mountain of the Houſe of God with his ſtaff, nor with his Shoos, nor with his purſe, nor with duſt upon his Feet; hence *Lavers* were ſet at the door of the *Tabarnacle*, for waſhing off defilements at their entrance thither;

Exod.

Exod. 30.18, 19. and *Bernard* uſed to ſay at his entrance to his publick Devotion, O wordly thoughts, [*ad templi Januam manete vos*] ſtay ye here at the Church door, alluding to *Abrahams* words, *Gen.* 22. 5. and to *Moſes* deed. *Exod.* 3. 5. *as above in Meditation:* Thus alſo *Solomon* ſaith, [*keep your foot, when you enter into the Houſe of God*] Eccleſ. 5. 1. that is, look well to your affections (thoſe feet and out-goings of the Soul) that you offer not the Sacrifice of Fooles. Thus alſo under the Law the inwards and feet were to be waſhed. *Levit.* 1. 9. all which do teach you what due and true preparation, you muſt make for your approaches unto God; that you may lift up holy hands (and an holy heart) unto him in Prayer, 1 *Tim.* 2. 8. thoſe in, *Iſa.* 1. 15. *That came to God with their hands full of blood, did* (as it were) *dare him to his face, and they do no leſs, that come with their hands or hearts full of any Sin.*

10. Secondly, of thoſe that are Concomitant or in Duty, after preparing for it, comes proceeding in it. When your heart is fixed, or prepared for God, like the Inſtruments of *Muſick*, when the Treble is in Tune, 'tis eaſy to bring all the other ſtrings into Tune alſo: you can make no progreſs in Prayer, unleſs this heart ſtring be wound up to a due Note; and all your graces and affections dancing attendance to the duty: ſo then the Firſt,

* *Direct.*

Direct. or rule, is clean Prayer, be ſure you ſtretch forth your hands in Prayer, with an heart prepared for Prayer, as *Job.* 11. 13. If thou prepareſt thine heart, and ſtretch forth thine hands. and *Ver.* 14. If Iniquity be in thy hands, put it far away, and let not Iniquity be in thy Tabernacle, and *Ver.* 15. then ſhalt thou lift up thy face without Spot, and ſhalt be ſtedfaſt, *&c.* which teaches you, that (1.) your heart muſt be prepared to meet your God, *Amos.* 4. 12. Humbly ſubmitting to his Juſtice, and heartily imploring his mercy. (2.) that you muſt ſtretch forth your hands in prayer (*as the Begger doth for Alms*) *in forma pauperis*, to receive mercy, or as men Beg quarter for their lives with hands held up over their heads; or laſtly, as one that is falne into a ditch or deep dungeon, and cannot get out, holdeth up his hands and cryeth out for help, you are faln into the dark dungeon of Sin, and Chriſt is your bleſſed *Ebedmelech*, that lets down a Rope of mercy (his promiſes) to draw you out, as *Jerem.* 38. 12. with all tenderneſs, if you cry unto him, *Pſal.* 130. 1.

11. And thirdly thoſe hands you lift up in Prayer muſt be pure hands, 1 *Tim.* 2. 8. the Fountain of Divine goodneſs will not be laden at with fowle hands, *Eſa.* 1. 15, 16. The Apoſtle *James* gives you good Counſel, (cleanſe your hands) *Jam.* 4. 8. and the Prophet *Jeremy*, (cleanſe

(cleanſe your heart) *Jerem.* 4. 14. and ſo doth bleſſed *Paul* (cleanſe your ſelf from all filthineſs both of fleſh and of Spirit) 2 *Cor.* 7. 1. then ſhall you lift up your face without Spot. That is, you may come to God with comfort and confidence, not caſting down your countenance, as guilty *Cain* did, *Gen.* 4. 6. but looking up boldly and cheerfully as *Steven* did, *Act.* 6. 15. (they ſaw his face, as if it had been the face of an Angel) and then ſhall you ſtand ſtedfaſt in duty as a Pillar in the Temple, *Revel.* 3. 12. your heart being eſtabliſhed with grace, and your mind with peace to ſerve God without fear, *Luke* 1. 74. *Pſal.* 112. 7. when the heart is thus fixed (as *Davids* was) *Pſal.* 57. 7. & 108. 1. (twice over in both places) this makes duty more eaſy; the expert Souldier having his Arms rightly fixed, goes more cheerfully into the Battel; then Prayer will be your buſineſs, and you will make work of your work; yea God himſelf will not ſtrictly ſtand upon the (exact) purification of the Sanctuary, but will certainly paſs by all your other weakneſſes, 2 *Chron.* 30. 18. when he ſees you prepare your heart to ſeek God, *Ver.* 19. and when he beholds you (to your ability) ſweep out the dirt, waſh the floor, ſpread your beſt Carpets, uncover your beſt Stools, and bring forth your beſt Plate, and Ornaments; ſetting ope the Everlaſting door of your Soul to entertain the King of glory, *Pſal.* 24. 7, 9.

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12. The ſecond Rule or *Direction* in duty is Cordial Prayer, be ſure you engage your heart in it. *Jerem.* 30. 21. and in every part of it, that your Prayer may be Cordial, or a hearty prayer, your Tongue and heart muſt be (all a long) Relatives, and keep both time and Tune together; the principal Element of prayer is the heart, take prayer out thence, and 'tis but a dead thing, that prayer which comes out of the head only, and not out of the heart alſo, is not prayer in Gods account. *Ephraim* was a ſilly Dove without heart, *Hoſ.* 7. 11. The *Jews* (no doubt) had prayed much and oft during their ſeventy years Captivity, yet *Daniel* denies that they had prayed at all, *Dan.* 9. 13. (yet made we not our prayer unto the Lord our God, *&c.*) Seeing, no Affection, nor heart was in their prayers, all was but lip-labour, they gave God not the Calves of their lips, as *Hoſ.* 14. 2. but only the lips of their Calves, which God eſteemed no better then *Jeroboams* Calves; when the Tongue prays without the heart 'tis but an empty Ring, the tinkling of a *Cymbal.* 1 *Cor.* 14. 15. Expreſſions of the Tongue without Impreſſions on the heart, makes no Melody in Gods ear, *non vox, ſed votum, non Muſica Chordula, ſed Cor.* When the inward Sacrifice is not joyned with the outward, God ſaith (in contempt of it) they offer me fleſh, *Hoſ.* 8. 13. Fleſh ſtinks in our Noſtrils while

it

it is burning: when both were joined together, God calls it his *Honey-Comb* with his *Honey*, Cant. 5. 1. *Eleazar* the prieſt carried the Incenſe in his boſome (to ſhew that prayer ſhould come from the heart) as he carried the Oil for the Lamps in his right hand, the anointing Oile in his left hand, and the meat offering upon his Shoulder, as *Rabbi*, *Elias*, and *Chaskuny* upon, *Numb.* 4. 16. telleth us. *David* found in his heart to pray his prayer to God. 2 *Sam.* 7. 27. he did not only ſay his prayer (with his lips) but he alſo pray'd his prayer (with his heart.) Prayer without the heart is like the Body without the Soul; O how loathſome to man is this latter, and as loathſome to God is the former, then draw you near with a true heart. *Heb.* 10. 22.

13. As your Prayer muſt be hearty or Cordial (for *quod cor non facit, non fit*, that which the heart doth not, is not done at all; if your heart be Right, God will give you his hand, and you may come into the Chariot of Prayer: as 2 *King.* 10. 15. which is as the Chariot of *Amminadab*, Cant. 6. 12. but if your heart be not right in the ſight of God, as *Act.* 8. 21. *You have neither part nor portion in this matter; and you do but take the Name of the Lord in vain, and God will not hold you guiltleſs*, Exod. 20. 7.) So it muſt be conſtant which is the Third *Direction*, conſtant prayer:

and

and this conſtancy is two fold. Firſt, in duty, and ſecondly to duty. The firſt relates to this or that duty of Prayer in particular. The ſecond relates to the duty of Prayer in the general; touching the firſt, your heart muſt be conſtant in prayer, O the backwardneſs of the heart of Man, to praying work ('twill take a diſpenſation for a diſcharge from duty, any ſmall Interruption for a while, to ſtop the mouth of Conſcience, is an excuſe from prayer) and O the lubricity and ſlipperineſs of the heart of Man in praying work; as the heart naturally hangs off from it, ſo it uſually, when it comes into it, ſlips out of it again; 'tis like *Reuben* as unſtable as water, *Gen.* 49. 4. though it be not ſo *liquid* as water to be poured out (as water) before the Lord, 1 *Sam.* 7. 6. *Pſal.* 62. 8. (which is the proper Notion of prayer, to wit, the pouring out of the heart unto God) there is too much of the ſtone in the heart, that is yet undiſſolved into tears and tenderneſs. *Ezek.* 36. 26. you will find by woful experience, that your heart will not be ſtedfaſt with God, but it will ſtart aſide like a deceitful bow, *Pſal.* 78. 37, & 57. you cannot watch with Chriſt (in praying work) one hour, *Matth.* 26. 40. you cannot ſerve the Lord without diſtraction; Nor attend upon him in prayer, 1 *Cor.* 7. 35.

14. Therefore as your heart ſtands need of whipping to Prayer, it ſtands as much need of

of binding in prayer; never did the Sacrifice ſtand more need of binding with cords to the Horns of the Altar, *Pſal.* 118. 27. then doth your looſe and ſlippery heart, of binding with all Spiritual bonds to this Religious duty. Hence it is, that *David* begs of God: Lord unite my heart to fear thy Name, *Pſal.* 86. 11. he found it as hard to fix, as the *Chymiſt* doth *Quick-ſilver*, which hath a principle of motion in it, but not of Reſt; and therefore you are commanded to watch unto prayer, 1 *Pet.* 4. 7. *Satan* will be Interrupting you, as the *Pythoniſſe* did *Paul*, *Act.* 16. 16, and as the Enemies did *Nehemiah*. Neh. 4. 17. he built and watched, and watched and built. So ſhould you pray and watch, and watch and pray. *Satan* is always buſieſt at the beſt work, if you ſtand up (in prayer) before the Lord, he will be ſure to ſtand up againſt you, *Zech.* 3. 1, 2. *If you be at Gods right hand*, Satan *will be at your right hand*; he will thruſt himſelf in among the Sons of God, *Job.* 1. 6. but ſuppoſe he tempt you not, your own heart (ſo far as 'tis unrenewed) will be a tempter to it ſelf, and will wander from duty, the Man in the *Eccleſiaſtical* Hiſtory, that was to have an horſe given him, if he could ſay his Lords Prayer, without a wandring thought; cryed in the midſt of the prayer (*dabis & ephippium*) you muſt give me the ſaddle too, ſo loſt both horſe and ſaddle, this divided heart, *Hoſ.* 10, 2. makes us loſe many a duty.

The

15. The second branch is constancy to prayer, you must give your self to prayer; as *David* did, *Psal.* 109.4. *Hebr.* (*Vaani Tephillah*) but I am prayer, as if he had been made up of nothing else, but been a meer compound of prayer; or as if he had done nothing else (in all the world) but poured out his heart to God in prayer. *Chrysostome* moves this Question, why *David* is called (a man after Gods own heart) more then *Moses* or *Abraham*, &c. And for his Answer to it he gives this Reason, because he was more Conversant with God in (both) praying and praising work; he (above all others) turns every providence into a prayer, and his whole Book of *Psalms* consists either of *Hosannas* (in praying to) or of *Hallelujahs* (in praising of) his God. He is the greatest favourite to an Earthly King, that is oftnest conversant with him. Thus *David* was Gods darling, his special minion and favourite, that was much in Gods bosom in his Divine *Colloquies*. So that he would be up, and at this praying work three times in a day; Morning, Noon, and Night, *Psal.* 55. 17. and, as if this had been too little for him he will be at it seven times a day, *Psal.* 119. 164. that is, very often, as often as God reard him up an Altar, so oft he had ready his Sacrifice, not as *Formalists* do (that make means their Mediators) in a cold careless and customary manner, walking the round of

duty as the Horſe in the Mill, but *David* rouſed himſelf, and cryed aloud not only (*precem fundere*) but alſo (*Celum tundere*) to batter Heaven by his prayers, *Pſal.* 3. 4. & 107. 6, 13. & 120. 1. & 130. 1, &c.

16. You are commanded in Scripture to pray always, evermore, every where, without ceaſing, continually, *Eph.* 6. 18. 1 *Theſ.* 5. 17. *Rom.* 12. 12. *Col.* 4. 2. 1 *Tim.* 2. 8. *Phil.* 4. 6. *There is no duty ſo oft commanded as Prayer*, it muſt be your conſtant Trade; and that Divine breath, which you muſt conſtantly draw: *Paul* ſpeaks, 1 *Theſ.* 3. 10. (night and day praying exceedingly) as if his practice had been nothing but prayer. It may have Intermiſſion, but never any ceſſation in a ſound ſenſe: not as the *Euchites* of old and *Monks* of late hath imagined, as if God would have men to caſt off all care and callings, and do nothing elſe but pray. For the *Theſſalonians* (whom the Apoſtle bids to pray without ceaſing, 1 *Theſ.* 5. 17.) are commanded alſo to work with their hands, 1 *Theſ.* 4. 11. *And the Apoſtle tells them, if any will not work, neither ſhall he eat*, 2 *Theſ.* 3. 10. Men cannot be as Angels in this World, that need no Food no nor yet as Lillies (which Chriſt ſpeaks of) that neither Card nor Spin, Sow nor Reap, toil nor take pains, yet are nouriſhed and arrayed. Every good Man muſt have a particular calling to honour God in his

his Generation-work, *Acts* 13.36. which may not be justled out by any duty of his general calling.

17. But the true sense is, (*1st.*) that you should observe stated times of prayer (morning and evening) in this sense, the word (continually) is used, 2 *Sam.* 9. 7. (thou shalt eat bread at my Table continually) you cannot imagin, that *Mephibosheth* did nothing else night and day, but eat at *Davids* Table (for so he had been an unparaleld (*cormorant*) but only that he should observe his set and appointed meals. (*2ly.*) 'tis an *Hyperbolical* speech exhorting to frequency of prayer. Thus, 2 *Tim.* 1. 3. *Paul* remembred *Timothy* in prayer night and day; Thus he did remember the Romans, *Rom.* 1. 9. as before the *Thessalonians*. 1 *Thes.* 3. 10. you should be as frequent (in Supplication) with your Spiritual Father, as your Spiritual Enemies are frequent (in Temptation) with you: as the flesh world and *Devil* (some, or all) do assault you continually; So you had need pray against their assaults continually, to fetch in strength and relief against them from God.

18. The third sense is, that your prayer should spread it self over all your concernments. As the Temple (that House of prayer) Sanctified the Gold and all other Materials and Utensils in it, *Matth.* 23. 17. So this holy duty of prayer doth Sanctify all things, 1 *Tim.* 4. 5.

All Ordinances, all Providences, all Enjoyments, all Employments, prayer doth not only Gild them over, but alſo turns them into the fineſt Gold. So that to pray continually, is to carry this Temple (as *Auſtin* called it) about with you at all times in all places, upon all occaſions and in all conditions, yea all your life, even to your very death: this Spiritual breath muſt conterminate with your Natural. For the laſt work of a dying Chriſtian is to breath out this prayer, *Lord Jeſus receive my Spirit.*

19. The fourth true ſenſe of praying always and continually, is the keeping of your heart in a praying frame continually: ſo that upon all occaſions (that occur) you may be lifting up your heart, your thoughts and affections unto God (whom you have ſet always before you, *Pſal.* 16. 8.) and darting out frequent *Ejaculations* to the Throne of grace. Thus your Harp (or heart) ſhould be ever kept in Tune for prayer, as the Souldier hath his Armes ready by him, and right fixed upon any Aſſault of the Enemy: and as the fire in your gueſt-Chamber, it is always prepared (though it do not ever burn or blaze out) upon your friends coming to be blown up into a Flame: thus you may pray, when you do not ſet your ſelf a-part to pray, even in the works of your callings; and beſides your ſet Meals for your Soul (in your Morning and Evening

Evening prayer, called the continual Saerifice, *Numb.* 28. 3, 4. as well as for your body; you have many other refreſhing morſels (to wit, occaſional *Apoſtrophes* and *Ejaculations*) to nouriſh the inner man and to make it increaſe with the increaſings of God, through the ſupply of the Spirit of Jeſus Chriſt, *Phil.* 1. 19. *Eph.* 4. 16. *&* *Col.* 2. 19.

20. Thus to pray continually (*quoties aliquid occurrit*, as Dr. *Willet* ſenſes, *Rom.* 12. 12. as oft as any thing falls out, that calls for Divine aſſiſtance) 'tis not only your duty but your priviledge; 'tis like the herb (*All-heal*) an univerſal remedy againſt all diſeaſes, a choice yet a cheap *Catholicon* and *Antidote* both againſt the evil of ſinning and off ſuffring: This is the beſt and moſt bleſt Expedient to avoid dangers, to overcome difficulties and to procure both ſafety and ſucceſs, in all your honeſt deſigns. Thus, *Nehemiah* before he opens his mouth to the King, even in the Kings preſence, firſt opens his heart to God, *Neh.* 2. 4. his ſudden and ſecret *Ejaculation* he darted up to God (for ordering his ſpeech and ſpeeding his Petition) is called, his praying to the God of Heaven: and this was his frequent practice upon ſeveral other providences, *Neh.* 5. 19. *&* 6. 14. *&* 13. 29. Thus *Abrahams* ſervant darted out deſires to God, that he might proſper in his Enterprize, *Gen.* 24. 12. 26. Thus *Moſes* cryed to God, yet ſaid

nothing, *Exod.* 14. 15. Thus *Hannah* was not heard, yet prayed, and thus wherever God ſets you up an Alter, you muſt be ready to offer Sacrifice, crying, either *mentally* or *vocally*, Lord proſper me in this work, Lord protect me in this Journey, Lord direct me in this duty, *&c.* Thus Chriſt often did for you.

21. The fourth *Direction* is, your prayer muſt be earneſt and intent, or inſtant, you muſt not only pray but cry, *Pſal.* 130. 1. out of the depth have I cryed unto thee. *David* crys there (and in many other places) unto God with his utmoſt ſtrength, out of the depth of his heart. You muſt be fervent in it, as well as conſtant to it; neither the frequency nor the fervency of prayer ought to be abated, prayer is cal'd wreſtling, which requires your utmoſt ſtrength as well as skill; it requires the very ſtrength of your affections, you muſt be fervent in Spirit, while you are ſerving the Lord, *Rom.* 12. 11. and be inſtant as well as conſtant in it, *Ver.* 12. your heart muſt be ſeething-hot as the word there [ζεοντες] ſignifies; your heart muſt be boiling a good matter as *Davids*, Pſal. 45. 1. in the *Hebr.* Reading, this will be the beſt cure of wandring thoughts, Flies ſieze not on Honey while it boiles, nor *Beelzebub* (the Prince of flies) upon your heart while 'tis boiling any good matter in prayer. God loves not cold prayers (as ſome men love not cold diſhes) yea even lukewarm,

hearts

hearts are *Nauſeous* to him. *Revel.* 3.16. every offering, that is of a ſweet Savour, is made by fire unto the Lord, *Levit.* 1. 9, 13, 17. 'Tis three times over, every Sacrifice muſt have fire in it aſwel as Salt, *Mark.* 9.49. the fire of Zealous Devotion as well as the Salt of truth and ſincerity: yea, the Sacrificer (as well as the Sacrifice) muſt have both thoſe Ingredients (Salt and Fire) in him. You muſt have the grace of truth (*Pſal.* 51. 6.) which (as Salt) muſt dry up thoſe evil humours in you, that would breed the never dying Worm; and you muſt have the grace of Zeal, which (as fire) muſt burn up thoſe corruptions in you, that (otherwiſe) would carry you to that unquenchable Fire, *Mark.* 9. 43, 44. 45, 46, 47, 48.

22. This bleſſed Spirit of burning (ſo cal'd, *Iſa.* 4.4. that makes a true and through combuſtion among your fleſhly corruptions) muſt prevent you of everlaſting burnings, *Iſa.* 33. 14. *as the Sun of the Firmament* (with 'its hot Beams) *will eat out the Kitchin-Fire, that is upon the Hearth.* So this *Caleſtial* Fire (of Zeal and fervency for God in prayer, which is indeed a warm beam of the Sun of Righteouſneſs, *Mal.* 4.2.) will eat out the ſtinking fire of Sin that is in your heart. This fire of Heaven will devour that fire of Hell (*Jam.* 3.6.) in you, a live-Coal muſt touch your heart as well as your lips, *Eſa.* 6.6. and you muſt be baptized,

with the Holy Ghoſt and with fire, *Matth.* 4.11. & *Act.* 2. 3,4. *Elijahs* Sacrifice had not only much water (out of *Kiſhon*) but alſo fire from Heaven, to Render it an acceptable Sacrifice. 1 *King.* 18. 33, to 39. So you muſt not only have the water of godly ſorrow and Goſpel repentance, but alſo the fire of Zeal and fervent Devotion to make an acceptable prayer unto God. The fire of *Ætna* and the water of *Nilus*, are ſaid to be the *Hieroglyphicks*, of thoſe choice Ingredients of a rightly compounded prayer; God requires hot bread to be ſet before him daily. 1 *Sam.* 21. 6.

23. The breath that a pair of bellows breaths out, is cold breath, and ſo is it not properly breath but wind; accordingly cold prayers, that are careleſly breathed out, are not truly prayer, but wind and vanity: the breath of a living Man, is not cold as bellows breath, but warm; the lack of fervency is the loſs of prayer. God will be cold and careleſs in accepting and anſwering, if you dare be cold and careleſs in asking his face and favour. *Paul* tells you of your great need, both of the ſhield of Faith (that is defenſive Armour) and of the darts of prayer (which is offenſive Armour) *Ephe.* 6. 16, 18. *Now this dart will not wound your Spiritual Enemies, unleſs it be well-pointed, ſteeled and ſharpened with Zeal:* when the Souldier ſtrikes with his full ſtrength, then doth he give his Enemy the Mortal wound.

wound. *Solomon* ſaith, what you do, you muſt do with all your might, *Eccleſ.* 9.10. you muſt much more pray (the beſt of duties) with all your might. *David* danced before the Lord with all his might, 2 *Sam.* 6. 14. ſurely he (much more) prayed with all his might, he prayed and cryed with his whole heart. *Pſal.* 119. 58, 145. *Sampſon alſo bowed himſelf with all his might at the pillars of Dagons Temple, Judg.* 16, 30. and ſurely had he not prayed with all his might likewiſe, *Ver.* 28. he ſhould never have been enrolled in that little Book of *Martyrs*, amongſt thoſe great Favourites of Heaven. *Hebr.* 11. 32.

24. You muſt therefore go forth (in praying Work) as the Sun in its ſtrength, *Judg.* 5. 31. and come as a Prince to God. *Job.* 31. 37. you ſhould ask as a Son, *Iſa.* 45. 11. as a Kings Son, *Judg.* 8. 18. *Jacob* (as a Prince) had power with God and prevailed, *Hoſ.* 12. 4. and ſo ſhould all the ſeed of *Jacob* do, putting forth all the ſtrength both of Soul and Body, (as he did) in wraſtling work. Chriſt prayed ſo earneſtly, that he prayed himſelf into an horrid *Agony*, ſo as to ſweat clods of blood. *Luke* 22. 44. *Daniel* prayed himſelf ſick, *Dan.* 8 27. and *Nehemiah* prayed himſelf pale, *Neh.* 2. 6. *Hannah* alſo was ſo tranſported in prayer, that old *Eli* thought ſhe had been drunken, 1 *Sam.* 1. 13, 14. laſtly *Elijah* put himſelf into ſuch a poſture of prayer as could not

not but ſtrain all the ſtrings of the heart, he puts his head between his knees (to pray) 1 *King.* 18. 42, 45. and by this renting of his heart, *Joel.* 2. 13. (ſo prayer is called) and earneſt prayer, *Jam.* 5. 17, 18. he procures the Key of Heaven, to open and ſhut it at pleaſure, he prayed in his prayer (as προσευχὴ προσεύξασθο imports) there was the prayer of his heart, in the prayer of his Tongue, or he prayed and the Spirit prayed too in his prayers, according to, *Rom.* 8. 26. while we make Interceſſion in our prayers, the Spirit makes Interceſſion in and for us: laſtly he did not ſay his prayers, but he prayed his prayer. Thus muſt you ſet all your faculties and graces at work, which all ſhould be exerted and exerciſed in prayer: do not poure out your Speech only but your Spirit, alſo into your Fathers boſom, *Rom.* 1. 9. then only is it an heart-transforming duty, *Luke* 9 29. and then alſo thundrings comes out of the Temple, *Revel.* 11. 19. then breaks he Mighty Arrows, *Pſal.* 76. 3.

25. Thus muſt you be Inſtant in prayer, (as well as conſtant) ἐν ἐκτενείᾳ. It ſignifies extenſion, Firſt, of the duty, Secondly, of the affections in the duty. *Act.* 26. 7. ſerving God Inſtantly, with a vehement extenſion of Soul, and you muſt continue inſtant, *Rom.* 12. 12. [προσκαρτερῦντες] conſtant as well as inſtant, a *Metaphor* from hunting Dogs that give not over

over the game till they have got it, all along purſuing it with their utmoſt ſtrength and skil. The word [προσκαρτέρησις] of the ſame Root, *Eph.* 6. 18, ſignifies invincible conſtancy or continuing in utmoſt ſtrength, So *Col.* 4. 2. you muſt not only be conſtant in reſpect of the time of your prayer, but alſo be inſtant in reſpect of the ſtrength of your affections; you muſt keep up your heart upon the Wing of elevated affections, deſiring with *David* that your raiſed frame may be kept for ever upon your heart. 1 *Chron.* 29. 18, when Divine wings are given you, as *Revel.* 12. 14. and you have a Divine wind (the breathings of the Spirit) in your Divine wings, as *Zech.* 5. 9. then keep in the wind, and upon the wing, you may not flag and flatten in the duty; If the world whiſper in your Ear, or if the tempter jog you on the elbow; Anſwer them both as *Nehemiah* did the Adverſary, I am about a great work, and I cannot attend you, *Neh.* 6. 3. why ſhould the work ceaſe while I come down to you: *a Bell may be long in Raiſing, but when once at the height, it Rings moſt Tuneably, but all the difficulty and skill is to keep it there, that it ceaſe not before the time.*

26. In a word, as prayer is your Embaſſadour to Heaven, ſo it muſt be accompliſhed as an Embaſſadour; (1.) It muſt be the Action of your Soul, bodily exerciſe profits little, 1 *Tim.* 4. 8. much Action and little affection avails

availes not; Soul-prayer when 'tis alone, is accepted, but wo to Body-prayer when 'tis alone; Soul-prayer is neceſſary, and Body-prayer is comely, for you are to glorify God with both, 1*Cor.*6.20. *you muſt lift up your heart*, *Pſal.* 25.1. *as well as your hands to your God*, (2.) Not only your Soul muſt be in it, but an intent Soul, your heart-ſtrings ſcrewed up to the higheſt note. Thus prayer is called a ſtriving to an Agony, as the Greek word imports, *Rom.* 15.30. and a wreſtling; ſo *Rachel* wreſtled with God in prayer (as well as her Husband Jacob, *Gen.* 32.24.) *Gen.* 30.8. with great wreſtlings ſhe obtain'd a Son and called him, *Napthali.* i. e. *my wreſtling*, every mercy you win by wraſtling in prayer, you may name it *Napthali* my wraſtling. (3.) You muſt pray with your underſtanding (as well as with your affections,) 1 *Cor* 14.15. otherwiſe 'tis but *Barbariſme* you bring to God, and *Pſal.*47.8. you muſt underſtand your wants and your weakneſſes, and have the ſenſe of them upon your heart. This will make you cry and cry loud, and your Soul will follow hard after God and his mercies, *Pſal.*63.1,8. (4.) Be clothed with Humility, 1 *Pet.* 5.5. walk humbly through the work of prayer, *Micah.* 6.8. *Come in forma pauperis.* Thus did *Abraham*, *Gen.* 18.27. the *Centurion. Matth* 8.8. *and the woman of Canaan, Matth.* 15.27. Content with Crums, if ſhe may not have bread, and

content

content to be a Dog, ſo ſhe may be but Chriſts Dog. (5.) In faith, *Jam.* 1. 7. you aske and miſs, becauſe you aske amiſs, not beleiving that as Gods love mov'd him to make the promiſe, ſo his truth binds him to perform it. (6.) By the help of the Spirit, *Rom.* 8. 26. *Mary* would not ſerve alone, ſhe would have *Martha's* help, *Luke* 10. 40. So you muſt have the help of the Spirit, (being all infirmity in your ſelf) you muſt go forth in his ſtrength, *Pſal.* 71. 16. get his hands on your hands and heart, as 2 *King.* 13. 16. to draw the bow of prayer, and leane on him, *Cant.* 8. 5. not on ſelf, *Prov.* 3. 5.

27. The laſt Accompliſhment of this Embaſſadour to God is, it muſt come in the name of Chriſt? As prayer without the help of the Spirit is but the cry of the Creature, the heart will fall down like the heavy hands of *Moſes*, *Exod.* 17. 12. If this ſtone of help (your true *Eben ezer*) be not underneath, 1 *Sam.* 7. 12. So 'tis no better then preſumption if preſented in your own name, or in the name of any Saint or Angel. Chriſt is the only maſter of Requeſts. *Joh.* 16. 23, 24, 26. & *Eph.* 3. 12. The old Teſtament Saints cryed in prayer (for the Lords ſake) *Dan.* 9. 17. and the New Teſtament Saints cry alſo (for Chriſts ſake, *Joh.* 15. 16.) Upon a two-fold account. (1.) As he is the only purchaſer of acceſs to God; we are afar off in the firſt *Adam*, but brought nigh by the

ſecond

ſecond, *Eph.* 2. 13, 14. putting on us his own Robe for acceptance. (2.) He is the only Mediator of the Church, the keeper of the great Seal in Heaven, 1 *Tim.* 2. 5. *Joh.* 6. 27, 37. & *Joh.* 17. 12. this is ſhadowed to you, as (1.) No man was to offer up his own Sacrifice, but he muſt put it into the hands of the Prieſt to offer it for him, *Levit.* 1. 15, 17. *burn it and bring it*, &c. (2.) Every loaf of ſhew-bread had a diſh of Frankincenſe upon it to perfume it for acceptance, *Levit.* 24. 7. (3.) While the people were praying without, *Zechary* (the Prieſt) was offering Incenſe within, *Luke* 1. 10. (4.) The brazen Altar for Sacrifice was placed before the Golden Altar for Incenſe, to ſhew, there is no admiſſion for prayer as Incenſe, till firſt Chriſt our Sacrifice give us our Entrance, *Exod.* 38. 30, & 39, 40. as *Jacob* got the bleſſing in the garments of the Elder brother, *Gen.* 27. 15. to 29.

28. The ſecond general is the matter of your prayer (as before the manner of it) to wit, according to Gods will, 1 *Joh.* 5. 14. now his will is known either by his precepts (what he hath commanded) or by his promiſes (what he hath *Covenanted*) or by his Prophecies, (what he hath foretold) thoſe muſt be the bounds of prayer, or more briefly, thoſe three may be reduced into one, for Divine precepts and Prophecies are propounded to us in the nature of promiſes, and ſo the Divine promiſe is the ground

ground of every right humane prayer: where-ever faith finds a promise, it turns that promise into a Prayer, and then God turns his promise into a performance: Now the Divine promise (which is the Christians Charter,) (I will be to you a God, *&c.* *Hebr.* 8. 10. and all are yours, 1 *Cor.* 3. 22.) is wide enough in the general, and there is no Cause, why we should desire 'its further Enlargement. Besides, there is no condition you can fall into, but there is a particular promise to that Condition, if the word of Christ dwell richly in you, *Col.* 3. 16. *So as to find out all those Herbs of grace that grow in the Garden of the Holy Scriptures.*

29. You are bid to be Sober in Prayer, 1 *Pet.* 4. 7. This is, to observe Gods limits, your Prayers must not [be παίδισκαι καὶ πυρέτουσαι] childish and feverish or distempred Prayers, to aske neither [*Illicita*] unlawful things, nor [*Inutilia*] unprofitable or hurtful things: you may not aske Serpents instead of fish, nor stones instead of bread; the Disciples asked fire from Heaven upon the *Samaritans*, Luke 9. 55. and the two Sons of *Zebedee* asked the priviledg of sitting on the Right and left hand of Christ. *Matth.* 20. 21. they all went beyond the bounds of a Divine promise, asking they knew not what, *Ver.* 22. as Prayer is, (1.) An Act of Adoration, so the hallowing of Gods name is first to be prayed for; and nothing

nothing elſe without Subordination to his honour. (2.) As 'tis an Act of Impetration, ſo your own good and the good of others. 1 Spiritual, and 2 Temporal; the good things of the throne firſt, and then of the foot-ſtool, *Judg.* 15 16. underſtanding what the will of the Lord is, *Eph.* 5.17. and referring all to his wiſdom, *Act.* 21.14. *Matth.* 26.29.

30. Laſtly, the conſequent duties after prayer be four. 1 walk humbly. 2 wait patiently. 3 work diligently. 4 wear thankfully what you win by Prayer. Firſt, of the firſt walk humbly; if you have been truly and throughly fervent in your praying work, you will be very apt to catch cold after it, and therefore you muſt ſtill keep walking after duty, and cool not over-haſtily, leſt you catch a cold, and ſo a Conſumption, as before in the Chapter of Meditation; you ſhould take down your Soul by degrees, and not grow remiſs all on the ſudden, by letting your Spirit run freely into the World, immediatly after your warm converſing with your God. For there is the danger of deepeſt withdrawments to humble you, after you have had the priviledg of higheſt Enlargements to help you, *Cant.* 5. 1, 2. after the ſpouſe had been moſt largely feaſting with her bridegroom, the very next news we hear of her, is, that ſhe was fallen into a Spiritual ſlumber; you may ſuppoſe it was through the want of this care, ſhe over-ſuddenly

suddenly cooled, and so catched a Spiritual cold, and had she not had a blessed Physician (that was as willing as able to help and heal her, she might have fallen into a Spiritual Consumption; can you be thus wise for your body (in preventing such a danger the worser part of you which you have in common with beasts, how much more ought you to be thus wise for your Soul, that better part which you have in common with Angels: beasts have bodies as well as men, and Angels are Spirits as men have Spirits: O be not more careful of the beast then of the Angel in you.

31. And you must walk humbly (too after Prayer: Pride often follows Prayer, and the worst Pride after the best Prayer, you cannot be ignorant of *Satans* devices working in your own heart, 2 *Cor.* 2. 11. 'tis the *Devils* Chymistry to bring evil out of good, as 'tis Gods Chymistry to bring good out of evil: *Beelzebub* (that Prince of Flies) will Flie-blow your best performances, and make you proud of your most Seraphical Prayers, as if God were then in your debt for them, whereas you have done no more then your duty (in so doing) and 'tis no matter of merit to pay your due debt and duty, *Luke* 17. 20. *and when you have done all you can, you are but an unprofitable Servant,* coming far short both of Gods glory and your own duty: Hence ought you to reflect upon your own imperfections (in pray-

er) after Prayer how your heart hath wandred in your work. *Moſes* could not keep his hands ſteady in prayer ('tis only proper to God to have his hand ſtretched out ſtill) nor you your heart; the beſt of Men cannot undergo any long intention, you may be weary (in) prayer, when you are not weary (of) Prayer. As this review of your frailty in Prayer may humble you, ſo it may help you againſt both reſting in, and truſting to your Prayer: alas in ſo doing, you have been drawing nigh to Prayer, not drawing nigh to God, which is the true notion of Prayer, and you do verily reſt in it and truſt upon it, when your admiring thoughts do (after duty) run out more upon your prayer, then upon your God hearing prayer, *Pſal.* 65.3. you muſt forget your Prayer and remember your God, can you but Conſider, the iniquity of your holy things, then Prayer will be your nothing and Chriſt your all, and in all, *Col.* 3. 11. If it ſtand for any thing, It muſt be only for an Evidence, not a Saviour.

32. The ſecond rule or direction is, wait patiently for an Anſwer to your Prayer. When *David* had Marſhald (as the *Hebr. Gnarach* ſignifies) his Petitions and ſet them in good Order, in Battel-aray, then did he [*Saphah*] look up (*Speculando Spectavit*, as a Spy on the Watch-Tower) to ſee whether he carryed the day and prevailed, *Pſal.* 5.3. you muſt

muſt mind your Arrow you ſhoot up to Heaven, whether it fall ſhort or over, as *Jonathan* did his, 1 *Sam.* 20.21. what becomes of your Rich-Ship you adventure to the Cape of good hope, as the Merchant doth his: how it fares with your precious ſeed (ſo Prayer is called, *Pſal.* 126. 6.) that you ſow upon the Throne of grace (a far more fruitful Soil then that of *Iſaac* which brought forth an 100. fold. *Gen.* 26. 12.) as the Husbandman doth with his. *Noah* minded what tidings his Dove brought him, and every Man minds what meſſage his meſſenger brings him: you may not caſt the Angling rod of Prayer, into the vaſt Ocean of Divine love, and never obſerve what it brings to your hand, if rightly hooked and bated: you may not be as *Pilate* who ſcoffingly asked what is truth, but waited not for an Anſwer, *Joh.* 18. 38.

33. You muſt therefore look up after Prayer, and obſerve what becomes of your Prayer, what acceſs it hath to God; what acceptance it hath with God, and what returns it brings from God. If you believe that God hearkens what you ſpeak to him, *Mal.* 3.16. there is much Reaſon, that you ſhould alſo hearken what God will ſpeak to you, *Pſal.* 85. 8. you muſt look out of your ſelf and up to God, that looks out of himſelf and down to you, *Pſal.* 113.6. and though this poſture of looking up, be a wearifom poſture, yet muſt

you not be weary of it; wait patiently, *Pſal.* 40. 1. as thoſe that wait for the morning, *Pſal.* 130. 6. in due ſeaſon you ſhall Reap, if you faint not, *Gal.* 6. 9. for God waiteth on you that he may be gracious in the beſt ſeaſon, *Iſa.* 30. 18. your waiting on God is there called bleſſed work, and if the great God wait on ſuch a worthleſs worm as you, (*tantus tantillum.* Job 25. 6.) how much more muſt you wait on him; and not offer up *Bethulian* Prayers (as in the *Apocryphal Judeth.* Chap. 7. 30. limiting God to 5. days or give up all which ought not to be done, *Pſal* 78. 41. to limit God is but to Tempt him: his delaying is not denying, 'tis but a commending his mercy (you beg) to you, *Cito data Vileſcunt.* Mercies lightly Obtained; are but lightly eſteemed, and it may be, God ſtays to bring a great many mercies together, and you will ſurely look up and not loſe that mercy, which long waiting hands in to you.

34. The third Direction is, work diligently, in the uſe of the means that leads to the end; *ora, labora,* is the Chriſtians Rule, and the very Heathens could ſay, *admotâ manu Invocanda eſt Minerva:* you muſt do your part, if you expect God to do his. *David* will ſet a Watch over his lips, *Pſal.* 39. 1, 2. though he beg of God to do it for him, *Pſal.* 141. 3, the duty is yours but the ability is the Lords; the care of the means belong to you, but the care of the

end

end to God; and 'tis not only careleſs oſcitancy, but a plain tempting of God to neglect any means that God gives you to accompliſh the end, you may not expect to ſtumble upon mercy, you do not ſo for the body, (ſometimes overuſing means) why ſhould you for your Soul? You are bid to Aske, ſeek and knock, *Matth.* 7. 7. you muſt Aske with confidence, ſeek with diligence, and knock with perſeverance. In the ſweat of your brows you muſt eat your Spiritual bread as well as Corporal; as you lift up your hands in Praying for the end, ſo you muſt lift up your hands in practiſing the means that have a tendency to the end, be ſure you do not firſt pray againſt your Sins; and then go away and Sin againſt your Prayers, this is but a mocking of God, and he will not be ſo, *Gal.* 6. 7.

35. The fourth Direction is, wear thankfully, all that you win by Prayer; what you win by Prayer, you muſt wear with thanksgiving, as you have made Prayer your refuge, ſo muſt you make praiſe your Recompence. *Davids Pſalms* were not all *Hoſannah's*, or Prayers to God, but he had his *Hallelujahs* alſo, his *Pſalms* that were praiſes of God as before. Prayer is the ſeed of praiſe, and 'its pity that when the joy of harveſt (which is paralel to the joy of Marriage and to the joy of Victory) doth come, that the God of all joy and comfort ſhould not have his thank-

offering. God took it unkindly from *Hezekiah* that he Rendered not to the Lord according to his loving kindneſs to him, 2 *Chron.* 32. 28. and he took it kindly from *David*, that he made it his Spiritual Study and project, how to render to the Lord [what ſhall I Render to the Lord for all his benefits towards me,] *Pſal.* 116. 12. the bleſſed Man was in an holy Extaſy, and in a deep demur with himſelf, what he might do beſt for ſo good a God. He had nothing to give, ſo ſaith, what ſhall I Render, and he had nothing good enough to Render to him who is the chiefeſt good. Ten *Lepers* cryed for healing, *Luke* 17. 12, 17. But when all were healed, but one returned to praiſe Chriſt, and he is praiſed of Chriſt. God hath but the tenth of praiſes, and 'tis ten to one whether you practice his praiſe, 1 *Pet.* 2. 9.

CHAP.

Of Hearing the Word.

CHAP. V.

1. THe third Religious duty wherein you muſt ſerve God, is the Hearing and Reading of his Word; that you have the word of God to Read and Hear, you muſt prize as a precious priviledg, and praiſe the Lord for it, with your heart, lips, and life: God hath depoſited a Rich Treaſure with you in lending you his Word and Goſpel. You might have been begging drops of mercy in *Hell* at this time, when behold God offers you *Oceans* of grace on Earth in his Word and Goſpel. O what would the damned give (even ten thouſand Worlds if they had them) to enjoy ſuch means of grace (yea but one day thereof) and ſuch days of Salvation as are beſtowed upon you; God hath not dealt ſo with many Nations, nor with many perſons, as he hath dealt with you and the Land of your Nativity, *Pſal.* 147. 19, 20. 'twas a Special favour and vouchſafement to *Iſrael*, that God committed to them the lively (and life-giving) Oracles, *Rom.* 3. 2. there is a (chiefly) ſet upon it;

being a matter of great truſt, to know your Maſters Will is a choice Talent. There is (much) in that of *Luke* 12. 48. (as there was (chiefely, in the other) the word [παρέδοτο] Signifies to depoſit or lay up, as a matter of great worth: The poor *Pagan* World lay under a long night of darkneſs (having only the twinkling Star light of the fallen nature) wherein they wander wofully, yet not ſo wide as to miſs of *Hell.* Their Star-light indeed leaves them [ἀναπολογήτους] inexcuſable, *Rom.* 1. 20. but cannot lead them to the Star of *Jacob*, the bright and Morning Star, nor to life and Salvation, *Act.* 4. 12.

2. God hath Magnified above all things his name by his Word, *Pſal.* 138. 2. (o the words (there) may be Read: or as our Reading is, thou haſt Magnified thy word above all thy Name. If God Magnifie his word above all, how ſhould you Magnifie it accordingly while you have the day of Salvation, 2 *Cor.* 6. 2. The word muſt be admired and highly eſteemed before it have a through work upon your heart, *Act.* 13. 48. & 2 *Theſ.* 3. 1, 2. You muſt eſteem it (as *Job* did) not only above your dainties and ſuperfluities, but even above your neceſſary food (without which you cannot Subſiſt,) *Job.* 23. 12. 'Tis better to want your daily bread (that periſheth with uſing then this bread of life, *Joh.* 6. 27. I had rather want meat, drink, ſleep, ſight, light, any thing, every

every thing, ſaid *Selneccer*, then want the word of God; and *Luthers* Rapture was, If I had rather live in *Hell* with it, then in Heaven without it. O then what a bleſſing do you enjoy in hearing the Word, 'tis [*Epiſtola Creatoris ad Creaturam*] Gods letter from Heaven to Man, the very Reading whereof hath a bleſſedneſs annexed to it, *Revel.* 1. 3. So it be but Read both with affection and application.

3. More particularly, there is a three fould duty to be obſerved in this Religious exerciſe, as in the former; 1 Something before. 2 Something in, and 3 Something after. In all theſe the heart of Man is apt to miſcarry, as Chriſt intimates in two Cautions he gives you, *Mark* 4. 24. take heed [what] you hear, and *Luke* 8. 18. take heed [how] you hear. In the former he Cautions you about the matter of your hearing, and in the latter, about the manner of it. As to the firſt of thoſe, you muſt be like the careful Husbandman who is very choice in his ſeed, very Curious and Critical, he will not commit corrupt ſeed to his fruitful Soil; ſo neither muſt you lend your ear to the *Devil* or to any of his *Chaplains*: Sin came into the World, firſt by the door of the ear, your great grand-Mother *Eve* liſtned more to *Satans* lies then to Gods truth; and though the *Devil* be not ever (*Mendax*) a lyar, yet is he (*Semper-fallax*) always

always deceitful, speaking truth only with a purpose to deceive. 2 *Cor.* 11. 3. a cozener.

4. The *Devil* did only Equivocate to our first Parents, yet is he called a down-right lyar, *Joh.* 8. 44, *&c.* He began his Kingdom by a lie, and he upholds it by lies to this present day. O how shameful then or rather shameless are those *Popish Doctors* that Preach up Equivocation, as a comfortable Doctrin to afflicted *Catholicks*; calling back (as it were) that pest from *Hell*, and from that old *Equivocator*: that subtle *Serpent* when he was but young, out-witted your first Parents, now that he is old, and ye young Children, *Eph.* 4. 14. take heed he doth not cozen you either by himself, or by any of his Chaplains, with their finely spun Threds of *Popery*. Christ saith, my sheep hear them not, for they know not the voice of strangers *Joh.* 10. 5, 8. for they have their Senses exercised to discern good and evil, *Hebr.* 5. 14. yea they have a Spirit of discerning, 1 *Cor.* 12. 10. *to discerne the mind of Christ*, 1 Cor. 2. 16. *Bread from Stones, and fish from Serpents, and what the Chaff is to the Wheat*, Jer. 23. 28. *they hate every false way*, Psal. 119. 104. *and 'tis Impossible for them to be fully and finally deceived*, Matth. 24. 24. you may know those Impostors by their lightness, as well as by their lies, *Jer.* 23. 32. they shall not profit this people at all saith the Lord, and yet they may much hurt them, *Lam.* 2. 14.

loose

looſe and lewd courſes as well as loud and lying diſcourſes are the brand, God puts upon *Satans Spelman:* by their fruits you ſhall know them, *Matth.* 7. 15, 16. the evil communication of ſuch (as are Trumpe and Triumphant in this day) do corrupt good manners, 1 *Cor.* 15. 33.

5. As hitherto of the matter, ſo now of the manner of hearing. Herein Obſerve thoſe *Directions*, 1 Before hearing, 2 In it, and 3 after it. Firſt before, you muſt prepare to meet your God in this duty alſo, as well as in the two former, to which I refer you: Moreover, your heart muſt be prepared for this duty more eſpecially. Firſt *Direct.* by laying aſide all filthineſs and ſuperfluity of naughtineſs, *Jam.* 1. 21. 1 *Pet.* 2. 1, 2. *when you come to the ſincere Milk of the Word*, your fallow ground muſt be plowed up that you ſow not among Thorns. *Jer.* 4. 3, 4. If your ſtomach be foul and clogged with bad humours, you firſt purge it, before you feed and fill it, otherwiſe what-ever you Eat, will but nouriſh thoſe corrupt and morbifick Humours: ſo will it be with your Soul when 'tis clogged with Sin. Chriſts Market is then fore-ſtalled, and your heart ſo fraught with falſe Lovers, and like the Inn at *Bethlehem*, ſo full of other Gueſts, that there will be no Room for Chriſt, *Luke* 2. 7. There is much unſuitableneſs betwixt a filthy Spirit and the pure word of God, and there-

therefore must you put away all filthineſs (both of fleſh and Spirit, 2 *Cor.* 7. 1.) never to have any more to do with your Idols, *Eſa.* 30. 22. pull up every weed and caſt it away to prepare for the ſeed; the Houſe muſt be ſwept clean for Entertaining the King of glory.

6. The ſecond *Direct.* about preparation is, you muſt lay aſide not only all filthy Sins, but alſo all worldly thoughts and cares of this life, which will choak the ſeed of the Word, *Mat.* 13. 22. Eſpecially when thoſe Thorns overtop the Corn, which naturally they will do: 'tis good ground (indeed) 'tis a good heart, wherein grace over-tops corruption and not corruption grace. Wherefore lay Gods charge upon Worldly cares, that they ſtay at Church-door (with *Bernard*) and at the foot of the hill of God (with *Abraham*) as above; but they muſt not go up, or in with you, if they preſume to preſs in with you, drive them away, as *Abraham* did the Fowls that diſturbed, if not defiled his Sacrifice, *Gen.* 15. 11. The *Rabbies* ſay, that in the Temple though there was much fleſh for Sacrifice uſed in it, yet not ſo much as one Flie was ſeen ſtirring there. So not a wandring thought ſhould appear ſtirring in your worſhip, eſpecially conſidering you are the Temple of the Holy Ghoſt, ſo ſhould not think your own thoughts, *Iſa.* 58. 13. in Gods Temple have more of Sab-

bath

bath thoughts on week-day, then week-day thoughts, will leſs trouble you on Sabbath-day.

7. The third *Direction* for preparing your heart to this Religious duty is, beware of a prejudiced Spirit, either againſt the perſon Teaching or againſt the Doctrin Taught. 1. You may not have a prejudicate opinion againſt the Teacher, if once you diſtaſt his perſon, you can never reliſh his Doctrin: the beſt of Miniſters are expoſed to prejudice, even Chriſt himſelf (that *Palmoni Hamadabber* Dan. 8. 13. or Prince of Preachers) was perſonally cavilled at, *viz.* Is not this the *Carpenter?* And can any good thing come out of *Nazareth? &c.* If this did befal that green Tree, what can the dry expect, *Mark.* 6. 3. *Joh.* 1. 46. *Luk.* 23. 31. Hence *Paul* admoniſhed *Timothy*, ſo to behave himſelf in the Church of God that none might deſpiſe his youth, 1 *Tim.* 4. 12. this is a great Impediment to a proſpering and profitting Goſpel: the *Heathen* could ſay (*Inter ſenum deliria & Juvenum præjudicia cadit Reſpublica*) 'twixt the dotage of old men and the prejudice of young men the Common-wealth falleth. O that we had not cauſe to ſay, that betwixt thoſe two (*cadit Religio*) the common Salvation falleth: the plaineſt Preachers are exploded by ſuch, as if they ſtood not in need to be put in Remembrance of thoſe things they know, 2 *Pet.* 1. 12.

The

The end of Preaching is not only to inform the Judgment, but also to reform the affections, not only to teach Men what they know not, but also to stir them up to Practise what they know. 'Tis ordain'd for this as well as that.

8. Neither 2*ly*. must you have prejudice against the truth taught; as those of Itching ears, 2 *Tim.* 4. 3. not abiding sound Doctrin, as sore eyes not enduring the Sun-shine, the fault is not in the Sun, but in the eyes: so 'tis not in the Doctrin, but in them which savours no Doctrine, save that which suites with their Itching tempers, being not willing to frame the heart to the Word, but rather desirous to have the Word framed to the heart. Thus Carnal men despise Prophecying, 1 *Thes.* 4. 12, 20. and plain Preaching is foolishness to them. 1 *Cor.* 1. 21. though it be under the blessing of a Divine Institution in that phrase (It pleased God) which is not so Solemnly set upon bare Reading the Word: you may (indeed) and must try the Spirits, 1 *Joh.* 4. 1. and prove all things in Order to the holding fast of that which is good, 1 *Thes.* 5. 21. as those well bred *Bereans* did, *Act.* 17. 11. and if you find the grain good, never quarrel with the seeds-man: *Elias*'s food was acceptable to him, though unclean *Ravens* were his *Servitours*, and Currant Coin is not to be refused though from a *Leprous* hand, yet 'tis ever best from a *Barnabas*, [Act. 11. 24. of all others.

9.

9. The fourth *Direct.* herein is, beware of presumption as well as prejudice, that you come not to the word with an heart resolved (before hand) what to do, let God and his Ministers say what they please, *Jer.* 2.25. so as to take your own way and to follow your own course, *Jer.* 44.16,17. as if you scorn'd to bend to truth; this is proud obstinacy or stubborn pride which you must abandon. Say not, you know enough already, for you know nothing yet as you ought to know, 1 *Cor.*8.2. you must become a fool for Christ, 1 *Cor.*2.18. and sit down at the very foot of God, *Esa.*41.2. to receive his Law. *Deut.* 3.33. Thus *Mary* sate at Jesus feet and heard his Word, *Luk.*10. 39. great *Naaman* will learn good from a little Maid. 2 *King.*5.2,3,4. *&c.* Bring along with you a bored ear, *Psal.*40.6. and a bowing heart, as *Samuel*, speake Lord for thy Servant heareth, 1*Sam.*3.10. as *Saul* said Lord what wilt thou have me to do, *Act.*9.6. In a Word pray to God, that all this may be done that he would bless the Word, both for the killing of Sin, and the quickening of grace, *&c.* Do you beg a blessing on the food of your body and not of your Soul, *Prov.* 2.3,5. cry after it, this is your life, *Matth.* 4.4. *Esa.*38.16. *Joh.* 6.63.

10. The second thing you are to mind is, concomitant, as the first things preparation, the second is performance, to wit, [illegible] is required

required of you in this Religious duty, and 'tis threefold. 1 Attention. 2 Intention, and 3 Retention. 1 Attention of the ear. 2 Intention of the heart. and 3 Retention of the Memory. 1 of the first of these, to wit, Attention of the ear. The ear is the sense of Faith, as the eye is the sense of love; Faith comes by hearing, *Rom.* 10.17. God makes the ear to be the Organ of our Salvation (in working Faith by hearing the word) as it was the Instrument of our destruction, when our first parents lent their ear in listening unto *Satans* lies: the Milk of the word is not to go in at the mouth, but at the ear, the ear is the Instrument to take in God by, and not the eye, *Exod.* 33.19. *Moses* desires to see Gods glory, *Ver.* 18. no (saith God) I will proclaim it, and accordingly he doth so, *Exod.* 34. 6, 7. and thus likewise God doth testify to *Elias* in a still small voice, (not in visible things as fire and Earth-quake, but in a voice which is Audible) 1 *Kin.* 19. 11, 12. both those Instances teaches you, that teaching by a voice should be the principal means, to bring your soul to the saving knowledg of God, *Moses* thought that his seeing of God would much confirm him, (as *Papists* thinks of their seeing of Pictures and Crucifixes) but God Rectifies *Moses* errour and proclaims himself, the Lord; Rectify the *Popish* mistake also.

11. Hearing prevail not, neither will Seeing,

Seeing, no not your ſeeing a man from the dead, *Luke* 16. 27, 31. the *Jews* were ſo far from believing when they ſaw *Lazarus* raiſed from the dead, that they would have kill'd him, for no other fault, but becauſe he who had been dead, was alive again, *Joh.* 12. 10. their ſeeing of ſuch an one was ſo far from working Faith in them, that it Tranſported them into fury; and into ſuch ſublime malice and madneſs, as to make them take up Arms againſt Heaven it ſelf, as ſeeking to kill a man, only becauſe God had made him alive. They liſtened as little to him whom they ſaw, as to Chriſt whom they heard, but ſought to kill [him] alſo, as well as Chriſt: Indeed who can believe the Teſtimony of a mere Creature, that will not believe the Teſtimony of the Creator himſelf. So that *Hell* is to be eſcaped by hearing, *Luke* 16. 29. *Eſay.* 55. 3. *Hear and live.*

12. The deafneſs of mans ear to hear the word of God, cauſeth Chriſt to ſigh, *Mark* 7. 34. [ἐστέναξε] he ſighed, as if himſelf felt and fainted under the burden of mans deafneſs. Until Chriſt ſay [*Ephphatha*] be opened, and boar the ear, *Pſal.* 40. 6. God may ſpeak once and twice, and man not perceive it. *Job.* 33. 14, 16. There be three vices in hearing which Chriſt muſt cure you of, before you can be attentive to the Word of God. (1.) There is a *Carneſity* on the *Tympanum Auris*;

A fleſhie excreſcence upon the drum of the ear, this muſt be removed to recover natural hearing; ſo Carnal affections to the World will make you Spiritually deaf to the Word, until you be Circumciſed in ear, as well as heart by Chriſt. *Act.* 7. 51. *Jer.* 6. 10. Thus *Herods* carnality (with *Herodias*) made him deaf to Divine Doctrine, *Mark.* 6. 17, 18. (2.) There is abundance of bad humours in the brain, that make a noiſe within, ſo that a voice cannot be heard without. *Intus exiſtens prohibet Alienum.* The head muſt be purged of thoſe Vapours before hearing can be quick, thus the heart muſt be purged of Pride, paſſion, or prejudice, *&c.* Thoſe bad humours that deafs man to God: the *Jews* ears were waxen fat herewith, *that they could not hear Chriſts voice, Matth.* 13. 15. (3.) The Organ is ſometimes hurt by a fall: this is certainly done to the Inner-man, by the fall of the firſt man, our hearing is wounded till Chriſt caſt out the deaf Spirit.

13. Your heart thus purged by Chriſt (for *Unguentum pretioſum Vaſi fœtido non committitur*, pretious Ointment may not be put into an unclean Veſſel) when Chriſt hath wakened, *Eſa.* 50. 4. *and opened your Ear, Pſal.* 40. 6. then attend the word with your ear, not as the Word of Man, but as the word of God, 1 *Theſ.* 2. 13. with all due reverence and true affection looking beyond the inſtrument (which

yet

yet God uſeth) at the Authority and inſtitution; how the treaſure is precious though in an earthen Veſſel, 2 *Cor.* 4. 7. [ἐν ὀστρακίνοις] in Oyſter-ſhells, a bright Pearl may be found therein (though contemptible in themſelves) by a Divine appointment; that it ſhould be ſo, (pleaſeth God) as before. Therefore ſet your ſelf Solemnly in Gods preſence, as *Cornelius* and his friends did, *Act.* 10. 33. we are all here preſent before God, to hear all things commanded thee of God: and as the *Corinthian Convert* ſaw God in the Ordinance, 1 *Cor.* 14. 24, 25. when he found that it told him (as once to the *Samaritan* Woman, *Joh.* 4. 29.) all that ever he did, 'tis a curious Critick, *Hebr.* 4. 12. It finds and ferrets out ſecret Sins.

14. Hereupon muſt you, (1.) Give your beſt attention to it; your *plus* and your *prius*, Firſt and moſt, as to a Divine Inſtitution, whereof God (himſelf) is the Author. Chriſt (himſelf) the matter and Salvation (it ſelf) of your precious and immortal Soul, 'its end; look well then to your foot, *Eccleſ.* 5. 1. as one that expects ſome bleſſed News from Heaven, and concerning matters of greateſt Importance; Expecting that God will Magnify his Word above all his name, *Pſal.* 138. 2. and longing for a word in Seaſon, which will be to you, as Apples of Gold in Pictures of Silver, *Prov.* 25. 11, 20. yea looking upon the

word as a part of Christs purchase, and every Syllable thereof (as it were) written with his precious blood, and therefore desiring not only to hear it, but also to feel it and to taste of it; that your heart (as well as your hand) may handle of the Word of life, 1 *Joh.* 1. 1.

15. And (2.) you must attend it often, as often as you can redeem time from your other Employments, to embrace such a blessed and golden opportunity: the Reason is, you will never find your heart in the same frame (at the next opportunity) that the Word left it in at your last audience of it. This is the disadvantage of the Ministry above all other callings in the World: a Minister of Christ never finds his work as he leaves it, the *Carpenter*, the *Goldsmith*, the *Potter*, (and men of all callings) find their work next morning as they leave it over-night; but a Minister of the Gospel, doth not find the hearts of his hearers the following Sabbath, in the same frame as he left them in the foregoing: he sent them away with warm hearts, but they return to him again with cold hearts; So that he hath a new fire to Kindle, his *Iron* to heat again before it will be Malleable to the hammer of the word, *Jer.* 23. 29. his wax (that is now grown hard by lying in the cold) to mollify again, before it will take the Impression of the Divine Seal, *Rom.* 6. 17. therefore doth he pray for this before he Preach: you will assuredly and by woful experience

perience find your heart not as the materials in other callings, abiding in the same frame and tenure as they are left, but rather as the flesh of the *Peacock*, which (*Naturalists* say) though Rosted over night, will be Raw in the next morning; pray then with *David*, keep this frame for ever on me, 1 *Chron.* 29. 18. when you are warm'd with the word, and lay your Soul often under the droppings of the Sanctuary, for reforming your affection, as well as for Informing your Judgment, *Isa.* 28. 10.

16. Thirdly, you must attend the word without drowsiness: if you sleep at the word, the envious one will be sure to sow his tares while you do so; *Matth.* 13. 25. Remember *Eutichus*, *Act.* 20 9. you may get a worse fall then he did; you may fall from the high pinacle of profession to the low Pit of prophaneness, from the third Heaven, to the lowest *Hell*, where you shall have no *Paul* to take you up and recover you: did you ever see a Man sleep at his Markets, and so goe home empty, neglecting to buy the Provisions (for himself and his Family) that he came thither for? Your errand to Gods Market for your Soul is (or ought to be) to buy the truth, *Prov.* 23. 23. O go not home empty-handed, empty-hearted; did you ever see a man fall asleep in taking and telling of *Money's*, such an one cannot tell whether he take right *Money*, or

wrong, and is easily Cheated. Yet alas, how many by so doing put an everlasting Cheat upon their own Souls, falling not only into a natural, but also into a Spiritual slumber while they are talking and telling of Divine truth, which is the only Currant Coin in the Court of Heaven.

17. Alas poor Soul, if you do so, I cannot say of you; as Christ once said of *Lazarus*, (*Joh.* 11. 12. If he sleep, he shall do well) but the contrary, if you sleep in an Ordinance, you both do, and will do, very ill; you can neither take nor tell [even] saving truth when it is told out to your hand and to your heart. As the Apostle saith, what! have you not Houses to eat and to drink in, 1 *Cor.* 11. 22. So I say, what? Have you not Houses to sleep in? But you will shame your self, and despise the Church of God. Shall I praise you in this? I praise you not, O little do you know what drops of the Divine unction (that flows from the two blessed Olive-Trees (Christ and his Spirit) *Zech.* 4. 2, 3, 12, 14.) Runs by your Vessel, while you shut the mouth of it, by your falling asleep. Spare-diet on that day is a good *Antidote* against that evil, and sure I am, a truly thirsting Soul, that followeth hard after Christ, *Psal.* 63. 1, 2, 8. hath the right Spiritual *Antidote* (as spare-diet is the natural) against it. Such as wake much in *Taverns* and *Ale-houses*, will be sure to sleep much in the Ordin-

Ordinances, and they that dare do so, and can be pleased with themselves in so doing, may justly suspect their own state and standing Godward. Such as sleep to God, God will sleep to them; and 'tis just (saith Mr. *Robert Bolton*) that such be plagued with some sudden vengeance from Heaven, for neglecting so great Salvation, *Hebr.* 2. 3. to become Examples to others. 'Tis Gods great mercy, Gods plagues are suspended. God will (sooner or later) send out his Summons for sleepers.

18. Fourthly, you must attend the word without weariness, as well as without drowsiness, those two very often go together. If *Nero* were so angry with *Vespasian* for being weary of, and falling asleep at his Musick; O what will the great God be, if you both be weary of, and fall asleep at his sacred Ordinance: you must shake your self from sluggishness as *Sampson* did, *Judg.* 16. 20. and not cry out, O what a weariness is it! *Mal.* 1. 13. and when will the Sabbath be over, *Amos* 8. 5. as if in the stocks all the while you sit there; but consider how Christ standeth and knocketh at the door of your heart (and this he hath done many days and weeks and months and years) yet is not weary, *Revel.* 3. 20. although the posture of standing be a wearisom posture, and the action of knocking a wearisom action: yet his leggs ake not with standing, nor his hands wearied with knocking, *Esa.* 59. 1. shall

the Master wait and wait (long) upon the servant without weariness, and dare the servant be weary with waiting [a while] upon his Lord and Master? Such as have maintenance from the Kings palace, or are salted with the Kings Salt [in their Salaries,] as, *Ezr.* 4. 14. Must not be weary with waiting in his Service: 'tis the brand of the Child of Perdition, to have eaten of his Masters bread, and yet lift up his heel against him. *Psal.* 41. 9. *Matth.* 26. 23.

19. How many lift up their heels, to go away from Christ in the Ordinance, if they do not lift up their heels to war against him; know you not (saith the Apostle) that the Saints shall Judg the world? 1 *Cor.* 6. 2. but alas the very Ox and Ass doth Judg such persons by their knowing and waiting on their Masters *Crib*, better then they, *Esa.* 1. 4. Some cannot sit above an hour, as if all spoke after were unsanctified matter, and born out of due time. Surely 'tis easier to hear with the ear then to cry with the voice, there is straining and stretching of both lungs and sides in this, but none in that; yet the Worshippers of the *Idol* [*Diana*] could cry out (with an extended voice) for the space of two hours, (great is *Diana* of the *Ephesians*) *Act.* 19. 34. yet some cannot hear with the ear above one hour. *O Consider, your Lords Heaven and Happiness (for which you are hearing and which is pre-*

prepared for all that hear aright) *is more then of an hour long*; and ſhall man make the *Ephah* of his makers Worſhip ſo ſmall, *Amos* 8. 5. when his Maker hath made the *Omer* of his Wages ſo great. Our work is not the tenth part of our Wages, *Exod.* 16. 36. *Shall the Cedar of Lebanon, woo and ſuit the Thiſtle in Lebanon for a Marriage*, as 2 *King.* 14. 9. *And can the poor Thiſtle be weary of ſuch beſeechings?*

20. Fifthly, you muſt attend the word without wandrings as well as without wearineſs: you muſt ſerve the Lord without diſtraction, 1 *Cor.* 7. 35. as before. *David* loved the word of God ſo much, that he hated all vain thoughts, that would have diſtracted him in it. *Pſal.* 119. 113. he (as it were) ſhrinks out of himſelf into his God, when the wicked one touched his heart with wandring thoughts: alas the Plague of Flies is upon the fal'n nature of Man, (as it was upon the land of *Egypt*) from *Beelzebub* the God of Flies, pray the Lord ſo to expel them, as not one may be remaining. *Exod.* 8. 31. & 10 19. Thoſe flocks may not feed before the Mount of God. *Exod.* 3. 4, 3. and thoſe Fowls may not reſt on your heart, as 2 *Sam* 21. 10. that (as *Haman*) would raviſh the Queen (the Soul) even in the Kings preſence, *Eſth.* 7. 8. hang them, *Ver.* 10. *Gen.* 15. 11.

21.

21. The second duty in the Act of hearing is, Intention, (as before Attention) there must be Intention of the heart, as well as Attention of the ear first, *Luke* 19.48. [ἐξεκρέματο] (*pendebat ab ore ejus*) the people (there) were so intent and earnest in hearing the word of Christ, that they did (as it were) hang their ears at Christs mouth, and tied them to his very Tongue. Thus you should hear as for your life, and as for your last; just as Prisoners hear their Prince that Judgeth them at the Bar, when every word he speaks to them is either life, or death: Or as *Benhadads* servants did hear the King of *Israel* (whom they expected to find a merciful King) 1 *King.* 20. 31, 32, 33. How did they watch every Word, and how did they catch at the word, [brother] you must hang on God (in his Ministers) as the Babe doth upon the breast, and as the *Bee* doth upon the flower. (2.) Open your hearts, *Acts* 16. 14. God bids you open your mouth wide, and he will fill it, *Psal.* 81. 10. This [ὀλιγοψυχία & ὀλιγοπιστία] your narrow Soul, and your narrow Faith will spoile you in this Ordinance; you should bring large Sacks and such as will open wide, when you come for the Corn of Heaven to the Lord of Heaven and Earth, as the *Patriarks* did when they went (in a Famine) for Corn to the Lord of the land of *Egypt*. *Gen.* 42. 2, 3, 6, 25. Your *Joseph* your *Jesus* (I dare assure you) will be kinder to

to you (if you so come unto him) then ever that *Joseph* was to his Brethren, whose rough words were (indeed) somewhat discouraging, but his smooth deeds were wonderfully encouraging; he sent them laden home not only with Corn but with their Money too. *Gen.* 42. 7, 27. & 44. 1. *Food as much as they could carry.*

22. Thirdly, bring Enlarged hearts; The greater your Vessel is, and the wider mouth it hath, 'tis not only the sooner filled, but you carry so much the more water home from the Conduit also. *Joh.* 4. 7, 28. Christs Ministers (that beseech you in Christs stead. 2 *Cor.* 5. 20. are compared to Clouds, *Jude.* 12. Upon a three-fold account. 1. As they are driven to and fro. 2. As sustained (like Clouds full of water) by the mighty power of God. 3. As dropping down refreshing rain upon the drought Earth; now as the dry ground gapes for Rain, so should you for the word. *Hebr.* 6. 7. *Deut.* 32. 2. *Ezek.* 21. 2 They waited for *Job* as for the Rain, *Job* 29. 23. Which in those hot Countrys was heartily longed for and highly prized: and they opened their mouth wide (to him) as for the latter Rain. That is, they listened as for life, and gaped as if they would have eaten his words. Such a Divine thirst *Davids* Soul abounded with, in this dry and thirsty land, *Psal.* 63. 1. & 42, 1. 2. & 119. 20, 81, And the Spouse, *Cant.* 2, 4.

Crying

Crying ſtay me with flagons; 'tis not a drop, or a ſpoonful, or a little Cup full that will quench her thirſt, but ſhe muſt have whole Flagons. You ſhould come to an Ordinance, juſt as *Behemoth* came to *Jordan* in his thirſt, *Job* 40. 23. The *Elephant* is ſuch a thirſty Creature, that he ſwalloweth abundance of water at one of his Mighty draughts; he fancies (when he comes to drink) he can drink up a River, and draw up great *Jordan* at one draught into his mouth; and ſo great is his thirſt, that he is ſaid to take the whole River with his Eye. *Ver.* 24. his belly is better fill'd (it ſeems) then his Eye. O that you could come with ſuch an intent Soul to the Ordinance, as if you could ſwallow up the whole bleſſing of the Ordinance your Self, and drink it all up at one draught. Suppoſe you could thus *Monopolize* and appropriate the bleſſing, yet this would be no damnifying of others; there is no envy in Spiritual things, which may be divided (*in Solidum*) in the whole, each Soul may have a whole bleſſing, without wronging one another; 'tis otherwiſe in Temporals, the World admits not of Rivals, as being conſcious of 'its own ſcantneſs, and not having enough for all.

23. Fourthly, Be Reverent as to God. The over-grown Heathen (though a King) *Eglon* ſhames and condemns many hearers in our day; no ſooner doth he hear *Ehud* ſay,

I have a Meſſage from God unto thee O King, but preſently he aroſe from off his ſeat to receive it with Reverence though it proved a ſad Meſſage, *Judg.* 3. 20. *Yet the worſhippers of the true God do not now raiſe up themſelves, nor raiſe up their hearts to receive a Meſſage from God to them,* though it be not a Meſſage of death and deſtruction (as that to *Eglon* was) but a Meſſage of Life and Salvation. Fifthly, be earneſt, you muſt hear the word of God earneſtly, as bleſſed *Baruch* is ſaid to repair the Wall of *Jeruſalem* earneſtly, *Neh.* 3. 20. That is, with all his heart, Soul and ſtrength, being vexed with himſelf that he had begun no ſooner. The *Hebrew* word (*Hicherah*, hence the *Latin Ira* for *Anger*) ſignifies there (he burſt out into an heat) as being angry at himſelf, that he had done no more and at others alſo that they had done ſo little: Hereupon in an holy fume and fervency he finiſhes two parts (and that quickly) while others were buſy but about one piece: a ready heart makes riddance of Gods work, and will kindle 'its own heat from other Mens coldneſs, and quicken it ſelf from others ſlothfulneſs: what you do, you muſt (ſaith *Solomon*) do with all your might, *Eccleſ.* 9. 10. If every Civil work, much more this Spiritual (which is of greateſt Importance) the ſtrength of your affections muſt be here as well as in Prayer.

24.

24. In a word, Sixthly, to hear with Intention, is to have your heart affected with that you hear, ſo as it may not only burn in your heart as theirs did, *Luke* 24.32. but alſo melt kindly under it, as *Joſiahs* tender heart did at the hearing of the Law. 2 *Chron.* 34.27. yea and rejoyce greatly when you are made to underſtand it, as the people did, *Neh.* 8. 12. your heart leaping within you at it, as the Babe ſprang in *Elizabeths* womb when (not the Lord himſelf, but, The Mother of our Lord ſpake to her, *Luke* 1.41. not only hear, but feel Gods voice, 1 *Joh.* 1.1. (1.) You muſt deſire earneſtly to hear Gods voice as well as hear Mans; God ſaith in this Ordinance to his Angels of the Churches, as he ſaid at the Creation (as ſome ſenſe it) to the Angels (that left not their firſt ſtate and habitation, *Jude* Ver. 6.) let us make Man, *Gen.* 1. 26. So here, let us both join together to make Sinners Saints, Miniſters of God are [συνεργοὶ] fellow-labourers with God. 1 *Cor.* 3. 9. and who would not but labour heartily with ſo ſweet a companion; he joins his Spirit to their word, and makes them Preach all ſorts of Sinners into another (even the Divine) Nature, you may not then be ſatisfied, till you feel God ſpeak as well as hear man ſpeak, till God ſpeak to your heart, with a ſtrong hand as he did to the Prophet, *Iſa.* 8.11. till he Single you out from others, and ſpeak to you with efficacy.

Many

Many hear a Noise of Christ that do not hear (the) voice of Christ, *Act.* 9. 7. with 22. 9. Eightly mix Faith with the word, be sure you mingle the Word with Faith, those two meeting together makes a precious Confection, a blessed mixture, *Heb.* 4. 2.

25. The third particular is, retention of memory, the Word. 1. It must be laid up in the head; you hear must not be like breath upon steel, that is soon on, and as soon off again: nor as day-flies (call'd *Ephemeræ*) that are bred at noon and dead at night. Nor as the morning-dew that soon goeth away, *Hos.* 6. 4. The Sun arising soon licks it up from off the Earth: In the hearing of the Word a blessed dew falls from the drops of it, *Deut.* 32. 2. but it should not go away as the dew. If you cannot stay it, but it will go away; then pray, that however some *Manna* may still remain, as *Exod.* 16. 14, 15. the *Manna* did come down with the dew. *Ver.* 13. Christ (that bread of life, *Joh.* 6. 32.) comes down in the Ministry of the word, *Psal.* 110. 3. the dew covered the *Manna*, hence is that promise of hidden *Manna*, *Revel.* 2. 17. when the dew was gone the *Manna* remained for the people to gather, O get an *Omer* full of this Angels food, put it into the Golden Pot of a Sanctifyed memory, and lay it up before the Lord. *Ver.* 33. 34. *Heb.* 9. 4.

26. You must (with *Mary*, Luke 25. 51.) lay

lay up all Christs sayings in your heart, though there be but a little distance betwixt the head and the heart yet 'tis a long time ere the Word get down from the former to the latter: yet this must be done, *Luke* 9. 44. let my sayings (saith Christ) not only Sink down into your ears and heads, but also into your hearts, the Word should be hid there, *Psal.* 119. 11. If you desire a preservative from Sin. You must treasure it up there, till it be kindly wrought upon your heart and become an Engrafted Word, *Jam.* 1. 21. till you have an Inclination to it, and a delight in it, when it Incorporates and becomes one with you and you with it. Thus the Word must Sink as well as Swim, 'tis not enough that it Swim in the head but it must also Sink down into the heart: God promiseth to give an heart to know him, *Jer.* 24. 7. *in that New Covenant*, 'tis not head to know him, though the head be the seat of notional knowledg, yet the heart is the seat of that which is practical and experimental. The seed of the word abideth, 1 *Joh.* 3. 9. only in honest and good hearts, *Luke* 8. 15. there be three bad sorts of hearers to one good; how oft doth *Satan* (that Prince fowle of the Air) pick up that seed, which is sown on the high-way of the head, and not in the heart.

27. None ever (that was wise) went to the Well, for a Pitcher of Water to spill it by the way; Jewels are to be lock'd up carefully, and

and not caſt at our heels, for fear of Theeves; no wonder if the grand Thief (*Satan*) ſteal away that word you are careleſs of your ſelf, he is to blame for robbing you of your beſt Riches, but who is blame-worthy that leaves ope the door? The *Samaritan Woman* went to the Well for water to carry it home, *Joh.* 4. 7. and *Ruth* gleaned in *Boaz's* field to carry home to her aged Mother at Home, *Ruth* 2. 19. Is the Lord kinder to you then *Boaz* was to *Ruth*, who let her glean among the ſheaves, and bid his ſervants let fall handfulls on purpoſe that ſhe might gather them. *Ver.* 15. 16. be ſure you beat out what you gather of the Corn of Heaven, and carry it home with you, and Scatter it not by the way, our Memory muſt not be as the Sieve or broken Veſſel, that lets all the liquor of life run out: if it be ſo naturally and in Worldly things as well as Heavenly; yet know for your Comfort, the oftner that the Veſſel hath water in it (though all the water run out) yet it leaves the Veſſel cleaner then it found it. A retentive faculty is neceſſary to an healthful body, until there be a due ſegregation, and no leſs is it neceſſary to an healthful Soul: yet muſt not your memory be as the Spunge to ſuck up puddle-water as well as pureſt Wine; but rather like the Fan that blows away the chaff, while the ſolid Wheat abideth; and like thoſe in *Mat.* 13. 48. you muſt gather the good fiſh into this Veſſel (of

a Sanctified memory) and cast the bad away, as *Moses*, slay the *Egyptian* (when you meet him) but save alive: wise Virgins distinguish 'twixt meat of Gods sending, and that of the *Devils* cooking.

28. The consequent duties after hearing, be, (1.) What concerns your self keep in everlasting remembrance. *Prov.* 4. 20, 21, 22. as you must not be like the hour-glass that runs out one way as it comes in the other way; or as the Hogshead that lets go the Wine but retains the dregs: So you must be like those Vessels that let go the bran, but retain the pure Wheat; 'tis your Spiritual health and life. *Ver.* 21. 22. (2.) Meditate upon what you thus remember. 1 *Tim.* 4. 15, which is as the bellows of the Soul that kindles holy affections, if you chew the Cud, you are a clean Sacrifice. (3.) Repeat it, the whole Book of *Deuteronomy* is but a Repetition of *Moses* former Sermons in his foregoing Books: as a man that comes into a Garden of Flowers and Spices, is not content with the present fragrancy thereof, but carries home some of them in a Nose-gay for his future Refreshment; when you have been in the Garden of Spices, and felt the Savour of Christs ointments carry some home, and pound them for use; Repeating (yea and conferring) is as the pounding of those Spices, this makes them smell sweeter indeed. (4.) Turn all into Prayer, that you may

may not only repeat it in your lips, but especially in your life. *Luke* 11.28. *Ezek.* 33.32. *Jam.* 1.23. The best Repetition of Sermons is in the life; Sermons should be felt and lived as well as heard; then is the root of the matter (or word *Hebr.*) indeed in you, *Job.* 19.28. when it brings forth fruit. *Col.* 1.6. and the stalk of wickedness. *Ezek.* 7.11. Will be out-grown.

The fourth Religious duty (another walk of a Christian) is the Singing Ordinance.

CHAP. VI.

1. SEeing the Saints are called Singing Birds, *Cant.* 2. 10, 12. *(the time of the Singing of Birds is come.)* 'Tis a thousand pitties that any of those Singing Birds, should lose this Singing Ordinance, as if it were still Winter with them, and as if the Spring-time of grace were not come upon them; or as if it were the mowting Month with them, as it is with some Singing Birds (which having some distemper in their Voices, Tongues, or Breasts)

Sing not at all in that Month. The Saints of the moſt high God, ſhould rather be as the Canary-Birds that warble out their pleaſant Notes, all the Months of the Year; ſeeing the time of the Singing of Birds is come upon them. And they are made able to ſay (in the witneſſings of the Holy Ghoſt. *Rom.* 9. 1.) that their Sins are pardoned, their perſons are accepted off, and their names are writ in the Lambs Book of life. This is the true Singing time and they ſhould rejoice in this, *Luke* 10.20. *and rejoice evermore.* 1 *Theſ.* 5. 16. yea in every thing give thanks. *Phil.*4 4,6. always warbling out the high praiſes of the moſt high God which is ever comely for the upright. *Pſal.* 33. 1.

8. The Method of my diſcourſe upon this Subject ſhall (in Gods ſtrength) be thus managed. 1. In ſhowing you the grounds, reaſons and Arguments (at leaſt ſome of them) that may be alledged for it. 2. The Anſwers to thoſe Objections that are uſually urged againſt it, and of both briefly. Firſt of the firſt of thoſe. The firſt Argument to enforce this Religious duty is taken from the Divine precept, all Divine Worſhip muſt have a Divine Warrant this is (*principium eternæ Veritatis*) a maxim of everlaſting truth, and will prevail againſt all contrary aſſertions: And aſſuredly there is no duty (next to Prayer) that is more preſſed (both in the old and New Teſta-

Teſtament) by the moſt (holy) God, although it be ſo little practiced by (*Sinful*) Man. But waving the old Teſtament precepts (which are liable to more exceptions) the New Teſtament precepts are moſt cogent, and they are principally three. (*Eph.* 5.19. *Col.* 3.16. and *Jam.* 5.13.) that in the mouth of three Witneſſes this great truth might be eſtabliſhed.

3. The ſecond Argument, is taken from Divine preſidents, (waving the Old-Teſtament in this alſo) as before in Divine precepts; and they are three likewiſe. as *Mat.* 26.30. *Act.* 16.25. & 1 *Cor.* 14.15. The Example of Chriſt (himſelf) is the (*Regula Regulans*) rule ruling, and the example of the Apoſtles is the (*regula Regulata*) rule ruled. You cannot Write after a better Copy, then after Chriſt, and after his Apoſtles ſo far as they followed Chriſt. His Pattern is for your Practice, and he will not be a Saviour to you for happineſs, unleſs he be alſo a Samplar to you for Holineſs; you muſt either tread in his ſteps here in this world, or you ſhall never lodge in his boſome in the World to come; and you ſhould follow them, who through faith and patience do now Inherit the promiſes. *Heb.* 6. 12. Follow the white-ſide (though not the dark-ſide) of this cloud of Witneſſes. *Heb.* 12. 1.

4. The third ground is Antiquity, pure Antiquity. This may give light, when all other

lights are out; the laudable and comely customs of the primitive Church ought to be observed, 1 *Cor.* 11. 16. *as Water the neerer that it is to the Spring, the purer doth it run in the stream,* so is Antiquity in customs, the neerer to the Apostles times, before the man of Sin arose to fowle them with his fowle foot, *Ezek.* 34. 18. *Rev.* 13. 1. the purer they are and so are justly deserving a due esteem and diligent perusal in matters of fact, which (they) must needs know better then others after them. 'Tis true, the universal practice of Churches is no Rule; for the word of God is the only rule, and custom, without truth is but a mouldy Errour, and as a Cipher without a figure: yet when the customes of the Church are backed with both Divine precepts and Divine presidents, It should ever strike a Reverence upon the heart; Gods word is truth. *Joh.* 17. 17. and 'tis that which must institute all Ordinances; such customes, as hold not a consonancy to the word, are vain. *Jer.* 10. 3. and ought to be abolished: but in the duty of Singing custom and truth meets together, 'twas the practice of him that was truth it self; and *(primum Cujusq; Generis est mensura Reliquorum)* the first of the kind is a Rule to all the rest. Christ was first in this Gospel-Ordinance, and the Primitive Churches followed him herein, as *Justin Martyr, Tertullian,* and others testify, having their (*Cantus antelucanos*) Singing praises to God and Christ before day. 5.

5. The fourth Reaſon for reviving this Goſpel-Ordinance, is the univerſal Obligation that lyeth upon all to performe it. 'Tis a natural duty (as well as inſtituted and moral duty) hence all lys under the Obligation of it. Even all Creatures that receive mercy from God, ſhould return duty to God; let every thing that hath breath praiſe the Lord, *Pſal.* 150. laſt. to wit, in their kind and after their manner; yea the whole Creation, all the works of God (whether *Reptilia*, *Aquatilia terreſtria ceu Celeſtia*, creeping things, Fiſh, Fowle, Beaſts below, and Stars above) ſhall praiſe God. *Pſal.* 145.10. *all joins in conſort with the Saints in praiſing work.* 'Tis indeed chiefly Mans work as he is Gods Maſter-piece, and endowed with both Speech and Reaſon above other Creatures. Yet 'tis not Mans duty only, though it be (his) chiefly; all Creatures do owe an Homage of praiſe to their Creator, and all men may know either by the light of nature, that this duty is natural or by the Law of God, that it is moral (beſides what hath been ſaid of 'its Inſtitution in the Goſpel) 'tis pitty that Man ſhould rob God. Or as the *Hebr.* is, *Mal.* 3.8. will *Adam* pillage *Elohim?* to wit, of his praiſe: and 'tis the greateſt pitty that this ſhould be done not only by *Adam* in general, but alſo by any of the beſt of the Sons and Daughters of *Adam*.

6. The fifth Argument is the Excellency of the duty above bare Reading: Singing the word of God in meeter, is fuller of Vigour and Spirit then Reading it in proſe, which of it ſelf, and in 'its own nature is a far more faint and feeble ſtrain, and hath not that ſweet delectation in it to the Godly mind, as frequent experience doth eaſily demonſtrate: how oft is a gracious Soul even elevated herein above it ſelf? thus *David* had his unſpeakable raviſhments in this Ordinance, and therefore as being much vexed with his own natural dullneſs, he ſtirs up himſelf as *Deborah* had done before him. *Judg.* 5. 12. Awake *Deborah*, Awake, utter a Song. So he awakes his tongue (which he calls his glory) his harp and his heart too, for this duty wherein he found ſo much ſweetneſs. *Pſal.* 57. 7, 8. & 108. 1, 2. & 104. 33, 34. & 119. 103.

7 *David* did not only raiſe himſelf up from his indiſpoſing drowſineſs (going out with *Samſon* to ſhake it off from him, *Judg.* 16. 20.) but he reckons Gods ſtatutes (which he made his Songs in the Houſe of his *Pilgrimage*) to be better to him then thouſands of Gold and Silver. *Pſal.* 119. 52, 54, and they were the rejoyſing of his heart, as his beſt inheritance. *Ver.* 111. *Thus ſhould the word of Chriſt dwell in you Richly. Col.* 3. 16. [ἐνοικείτω ἐν ὑμῖν πλουσίως] Indwell in you: It muſt be in you and in you again, well digeſted and turn'd into juice

juice and blood, and this cannot be ſo well effected by a bare and curſory Reading the Word, as it may be by Singing it; wherein there is a diſtinct and fixed Meditation upon it, and upon every Syllable of it while 'tis leiſurely ſounded out by the voice: the longer that you ponder it in your mind, the more likely may it have a ſtrong influence on your affections; this pauſing and pondering doth chaſe, ſupple and work the word into your Spirit, and ſo makes it both a refreſhing and a raviſhing Ordinance to you, having a more ſpriteful violence upon your heart then bare Reading; for hereby Gods word takes a deeper Impreſſion upon you, and thoſe things that you did know before, come to be better known and more graciouſly underſtood, the Spirit of God Sealing them upon your Soul; then doth the word of Chriſt dwell in you Richly, and you give rich and liberal entertainment to it, and you will account all other but trivial traſh to this true treaſure.

8. The ſixth Reaſon to enforce this Goſpel-duty, is, as it is an Ordinance that is comfortable to Man (oft ſweetning his Spirit for God and Godlineſs) ſo it is an Ordinance very acceptable to God; not only *Solomons* Prayer to God, but alſo his praiſing of God had a moſt gracious acceptance with God. The fire that came down from Heaven upon his Sacrifice, 2 *Chron.* 7. 1. (as a viſible evidence of accep-

acceptation) was after both his praying and praising work, 1 *King.* 8. 55, 56. & 62. He blesses the Lord in a standing posture (as well as the People) when he had done praying to the Lord in a kneeling posture. *Ver.* 54. 56, 57. and this Ordinance of Singing praises to God is the more acceptable to him, as it hath a more copious and ample profession of Piety in it, (then in other Ordinances) when the word of Christ dwells in us Richly, to make us Sing indeed, *Col.* 3. 16. for 'tis an Ordinance that contains in it an universal personal performance and Action, every one must be an Actor in sounding out the praises of the God of *Israel.* *Psal.* 148. 11, 12, 13. both Princes and Peasants, both young Men and Maidens, both old Men and Children. None are two high to do God Homage in their persons (not by a proxy) but as they are bound to do it (as men) so they are doubly-bound to it (as great men) and none are two low to pay this tribute of personal praise to God. Hereupon the Psalmist Summons in all things to pay their Rent to God. Factouring (as it were) among all Animate and Inanimate things to bring forth their proper praises to God.

9. This duty hath such acceptance with God that he hath put a double honour upon it, 1. In this World, 2. In the world to come. 1. Here God hath honour'd it with gracious effects

effects far above the reach of either Nature or Art in two things. (1.) In allaying the evil Spirit. 1 *Sam.* 16. 24. The ſound of *Davids* Harp (which could not be available alone) was quickened with the ſpiritual Song (wherein the breathings of the Spirit were) theſe altogether made *Saul* well altogether. (2.) In Miniſtring to the good Spirit, 2 *King.* 3. 15. *Eliſhah* (finding himſelf indiſpoſed) calls for a *Minſtril* (ſuppoſed to be ſome Godly *Levite*, skilful in ſinging *Davids Pſalms* upon his Inſtrument of Muſick) this prepared him for Prophecying, which (without Divine influence) he could not have effected. 2. Hereafter God honours it with making it the only and whole work of the other World, where ſighing is turned into ſinging; ſighing *Hoſannas* into ſinging *Hallelujahs*. *David* awakes up his glory to ſing on Earth, *Pſal.* 57. 8. but ſinging in Heaven ſhall be glory it ſelf, 'tis a grace here as 'tis glory hereafter, it will be work and wages both.

10. The ſeventh Argument for the ſinging-Ordinance, is, 'tis profitable to the Church (as well as comfortable to Man and acceptable to God) in as much as it hath a greater Communion unto mutual edification in it, then in other Ordinances. *Eph.* 5. 19. ſpeaking to your ſelves herein, *&c.* And *Col.* 3. 16. *Teaching and admoniſhing one another hereby*; this is done, not only as there is a perſonal performance of every

every ones part in this duty (above others) but also as there is a shoring up of one anothers Spirits and Affections in it; like City-buildings that bear up one another; not like those in the Country that stand alone and bear up themselves upon their own single bottom: besides when this singing work is carryed on [ὁμοθύμαδον] with joint consent, this heaves upward every Petition more forcibly, and takes Heaven (as it were) by storm and violence, especially when Melody is made in the heart, which is the best Tune to every *Psalm*. Can the roaring Boys of the World, stir up and provoke one another to Mad Merriments, among their Cups by their loose and lewd Catches: and may not the Saints provoke one another, (*Heb.* 10.24.) unto a Spiritual jollity (in a sober sense) to be expressed in *Psalms?* When Spiritualized unto Spiritual Songs, this is good fellowship of the best sort.

11. 'Tis pitty then, that this honouring God with our glory (as *David* that sweet singer of *Israel* calls it, *Psal.* 57. 7, 8.) should have so much dishonour and disgrace cast upon it, either as to manner, or as to matter, either by those that are good, or by those that are evil. The *Papists* and *Popish* persons do indeed deride us for singing *Geneva-Jiggs*, (as they stile the singing-*Psalms.*) And others cry the duty down as a Novelty; whereas the Antients tell us, that Christians (in their times) were

were wont to ſing *Pſalms* in their very journeyings. And that Maids and Servants made it their practice in their dayly work; aſſuredly the *Devil* would do to the Church now, as *Balak* (with (the *Devils ſpel-man*) *Balaam*) would have done to the Church in the Wilderneſs, who, when he could not cut off the whole Camp of *Iſrael*, would be content to have part thereof curſed. *Num.* 23. 13. & 27. Thus *Satan*, when he cannot Plunder the Church of all the Ordinances at once, he will play at ſmaller-games (rather then be Idle) and endeavour only to cut her off from this Ordinance and the bleſſing of it.

12. Now to Anſwer the Objections which is the ſecond thing propounded; The firſt Objection is, that ſinging is comely for the upright only. *Pſal.* 33. 1. So none elſe ought to Sing praiſes but they. Anſwer the firſt, the word (only) is not in the Text, and it may be duty in ſinners, as well as comely in Saints; 'tis true, high Speech (ſo praiſe is, being the proper work only of glorifyed Saints, and of glorious Angels) becomes not a fool. *Prov.* 17. 7. Or a *Nabal. Hebr.* that is a ſapleſs or worthleſs fellow, in whom all true worth is withered; God likes not fair words that come out of a foul Mouth; why do ſuch take Gods word in their Mouth, when they hate to be Reformed? *Pſal.* 50. 16, 17. The lepers lips ſhould be covered according to the Law. *Levit.*

Levit. 13.45. and [*laudari ab illaudato*] to be praiſed by a praiſleſs perſon is no praiſe at all. Chriſt ſilenced thoſe *Devils* that confeſſed him the Son of the moſt high God. *Mark.* 5. 7. *Luk.* 4. 41. O then rather cover your lips (with the leper) or reſolve to reform and let not your life give your lips the lie, be not as the *Blacks* that are white in the Mouth only.

13. The ſecond Anſwer to this firſt Objection is, all perſons (both Saints and Sinners) do lay under an Obligation to this duty (as it is both a natural and a moral or inſtituted duty, as before) 'tis a duty enjoined upon all, though all cannot perform this duty alike, and after a comely manner or with an Evangelical Spirit. 'Tis true, the old heart cannot ſing the new Song. *Pſal.* 33. 3. the new Song before the Throne, *Rev.* 14. 3. or the Song of the Lamb, *Rev.* 15. 3. *For ſhould a man Sing a good Song with his Voice, and play a bad one upon his Inſtrument, it would make but an ungrateful grating Noiſe:* So it is with them whoſe lips and lives are not Relatives, and whoſe Actions contradict their ſayings and ſingings: yet every thing that hath breath, ſhould praiſe the Lord. *Pſal.* 150. laſt. and ſuch as cannot do, what they ought, they (reſolving to reform) ought to do, what they can; Seeing the poſitive command for this duty is general and univerſal: Sing to the Lord,

Lord, all the Earth. *Pſal.* 96. 1. and make a joyful noiſe, all ye Lands. *Pſal.* 100. 12. *and Sing to the Lord, all ye Kingdoms of the World. Pſal.* 68. 32. The duty is grounded upon the Soveraignty of God, as he is a great God and a great King above all Gods. *Pſal.* 95. 3. and as his works of Creation and Providence, extendeth to all the Sons and Daughters of Men, *Pſal.* 145. 6. to 10. Therefore the *Pſalmiſt* Infers (and we with him) O that (All) men would praiſe the Lord for his goodneſs, and for his wonderful works to the Children of Men. *Pſal.* 107. 8, 15, 21, 31. 'tis oft over again and again.

14. The ſecond Objection is, we may not Sing with a mixt multitude, that do but take the name of the Lord in vain; hereby we do but partake of their Sin, and ſo make it our own. Anſwer the firſt, when *Moſes* and the Children of *Iſrael* Sang that Famous Song, *Exod.* 15. 1. there was not only a mixt multitude among them at that time (as is expreſly mentioned, *Numb.* 11. 4.) but alſo ſuch of the Children of *Iſrael*, that ſoon forgat the works of God, and tempted Chriſt in the Wilderneſs even of thoſe that Sang his praiſe, *Pſal.* 106. 12, 13, 14. and 1 *Cor.* 10. 9. And the Song of *Moſes* (recorded in *Deut.* 34.) was appointed to be Sung by the Children of *Iſrael*, not only in their upright ſtate, but alſo in their ſtate of Apoſtacy, that it might teſtify againſt them

as

as a ſtanding Witneſs. *Deut.* 31.19,21,22,29. even by ſuch it was to be Sung as *Moſes* knew would (after his death (corrupt themſelves utterly and the New Teſtament alſo,) *Act.* 13.44.) tells you, that almoſt the whole City of *Antioch* (the greateſt part whereof were poor *Pagans*) came together to hear the Word of God, and though the Apoſtle managed the work both in praying to God, and in praiſing of God, yet may it not be cal'd confuſion, if the whole Aſſembly ſaid [*Amen*] to all. This ſaying [*Amen*] by the people gave their aſſent to both Prayers and Praiſes. 1 *Cor.* 14. 16. And was an univerſal acting perſonally in Gods worſhip, as well as perſonal ſinging is.

15. The ſecond Anſwer is, though Sinners (which drive the trade of Sin) do Sin in the manner of ſinging (becauſe they do it not after a Spiritual manner) yet they do not Sin in the matter of the duty, which is plainly Obligatory to all, though it be comely only in Saints: he doth *bonum* though he doth it not *bene*, and yet the Saints (themſelves may Sin in the manner of it too as well as ſinners, alas none of us know either how to pray, or how to Sing, but as the Spirit helps our Infirmities, *Rom.* 8.26.) ſo as to ſing after a gracious manner and to make Melody in our hearts to the Lord; and no ſufficient Reaſon can be rendred, why Saints ſhould diſcontinue their duties, becauſe ſinners do own God, and their own duty

(both

(both by the light of Nature, and the Law of God) enjoined them. *Paul* both prayed and gave thanks to God in the preſence of them all. *Act.*27.35. even among poor *Pagans*, rude Mariners and Soldiers, that truſted to their own wiſdom more then to Gods word. *Ver.*11. and that would have kil'd *Paul* notwithſtanding all his kindneſs to them. *Ver.* 42. he doth not diſcontinue his Devotion and duty upon the account of a mixt multitude; beſides God delighteth that his will ſhould be obeyed, and abhorreth that his Law ſhould be diſobeyed even by ſinful men, as in *Sauls* caſe. 1 *Sam.* 15.22,23. and in *Ahabs*, 1 *King.*21.27,28, 29. God knows how to allow yea and to reward that which is his own, when yet he takes no pleaſure in the ſinful manner of the performance of a Divine duty.

16. The third Anſwer is, there is a parity of Reaſon put upon both praying and ſinging, *Jam.* 5.13. *is any afflicted, let him pray, is any merry, let him Sing Pſalms.* The ſtreſs of both thoſe duties lays not ſo much upon the qualification of man, as upon the commandment of God: and though ſinners cannot ſing with grace in their hearts, yet this excuſes them no more from ſinging then from praying, both which are alike general duties to all mankind and not peculiar to Saints: the very light of nature preſſed *Jonahs* Mariners to pray in diſtreſs. *Jon.*1.6. And the Moral precept that

forbids *Atheiſme*, commands Prayer which is an owning of God. He is *Davids* Atheiſtical fool, that ſaith in his heart there is no God, and that calls not upon God. *Pſal.* 14. 1. 4. Hence it is inferred, that though carnal, Ignorant or prophane people cannot Sing as they ought, no more can they pray as they ought; yet as this excuſes them not from praying work, neither can it from ſinging work; whatever is not done with Faith is Sin, *Rom.* 14. 23. and without Faith there can be no pleaſing of God. *Heb.* 11. 6. as to pray (ſo to Sing) without Faith is Sin, yet not to pray at all is a greater Sin; for the former is formality, but the latter is *Atheiſme*, which is the worſe of the two.

17. The third Objection is. Singing is but Temple-worſhip, and ſhould be aſſiſted with Inſtruments of Muſick, *&c.* Anſwer the firſt, *Moſes* and *Deborahs* Song was long before the Temple. 2. The Song of the Lamb, *Rev.* 15. Is taken out of ſeveral *Pſalms.* 3. Praying was Temple-worſhip and was attended with Incenſe there, as well as ſinging was with Muſical Inſtruments there; and ſo the Argument lays as ſtrong and as *Cogent*, for aboliſhing the duty of praying now, as well as of ſinging. 4 Singing to Inſtruments (then uſed) were only typical, and ſo but temporary belonging to the Ceremonial worſhip and ſo is ceaſed, 'twas accommodated to the Church during her Minority,

nority, *Gal.* 4. 1,2. but ſinging with heart and voice is Moral-worſhip and ſo to abide among the mature heirs: the Ceremonial and Pompous part of Temple-worſhip is done away, but the moral part (in ſimplicity and gravity) remaineth; and now no voice ſhould be heard in the Church but ſuch as is ſignificant, and is edifying by ſignification (which the noiſe of Inſtruments cannot be) 1 *Cor.* 14. 10, 11, 26. and in that Prophecy of the Gentiles Converſion, *Pſal.* 95. *We are commanded to make a noiſe with Pſalms but not with Inſtruments. Ver.* 1. 2.

18. Briefly the fourth Objection is, but we are bidden to ſing the word of Chriſt, *Col.* 3. 16. not the words of *David* now. Anſwer firſt *David* writ his *Pſalms* in the Spirit of Chriſt, 2 *Sam.* 23. 2. the Lord (Chriſt) had ſpoken by the Mouth of his ſervant *David. Act.* 4. 25. 'Twas the Rock (Chriſt) that ſpake to and by *David*, and made him the ſweet ſinger of *Iſrael*, 2 *Sam.* 23. 1, 3. All the holy Scriptures (by which you muſt be guided here and Judged hereafter) is wholly the words that Chriſt hath ſpoken, *Joh.* 12. 48. So that while you ſing the *Pſalms* of *David*, &c. *You do verily ſing the words of Chriſt.* 2. Anſwer, the *Hebrew Titles* of *David Pſalms*, be [*Miſimorim, Tehillim, and Shurim*] which doth expreſly correſpond with the expreſs phraſe of the Apoſtle, *Eph.* 5. 10. *Col.* 3. 19. *Pſalms, Hymns,*

and *Spiritual Songs*; wherein he plainly points out the use of *Davids Psalms*, as being also the word of Christ and richly suiting to all Conditions: and such *Psalms* which cannot be Sung as your Experience, yet may you Sing them for your Instruction. Divine truth is the same in Meter, that it is in Prose, and may as well be Sung as Read. 3. Answer, Such *Hymns* as are composed by any now (suppose they be free from the rash and raw Eructations of a private Spirit, which cannot edify as it ought, 1 *Cor.* 14. 20.) yet as comming from an Ordinary gift only (for God no where promised another gift) it must needs (infinitely) fall short of those Scripture *Psalms*; composed by the holy Pen-men of the Word, to whom the Lord vouchsafed such an High Publick and Infallible Conduct, in Composing what was Consigned to the use of the Church for ever; these must excel private *Hymns*, as much as the holy Scripture exceeds all other Books whatsoever.

CHAP.

The fift Religious duty: Or walk of a Christian is Godly Conference.

CHAP. VII.

1. NOw to manage your self in this fift walk of Christianity, Consider you must first have a New heart, and then you cannot want a New tongue, for where Christ comes he makes all New. *Rev.* 21. 5. *&* 2 *Cor.* 5. 17. a New Constitution, a New Communication and a New Conversation: not only a New heart and a New life, but also a New speech; he turns [to his Redeemed] a pure Language. *Zeph.* 3. 9. Or a lip of Excellency, *Prov.* 17. 7. as choice Silver (that hath a good sound,) *Prov.* 10. 20. So as to feed many, by administring grace to all hearers, *Eph.* 2. 29. *So that this New tongue shall scatter Pearles, Math.* 7. 6. *and cast abroad Rich Treasure, Math.* 12. 35. *yea even Apples of Gold in Pictures of Silver, Prov.* 25. 11. yet none of this can be, till Christ cast in a cruse full of the Salt of grace into the Fountain as *Elisha* did, 2 *King.* 2. 20, 21, 22. *and healed the waters:* for as is the Fountain, so are the streams sweet

or bitter, the ſtreams cannot riſe higher, nor run better then is the ſpring; *qualia principia talia principiatam*, as is cauſe ſo are the effects good or evil; as is the Tree, ſo are the Fruits, and as is the Treaſure, ſo are the Expences: an evil Man out of the evil Treaſure of his heart, brings forth nothing but rotten and corrupt Communication, *Matth.* 12. 35. the Bell is known by the Clapper whether it conſiſt of good mettal or bad: what kind of water is in the Well, the ſame will be in the Bucket. And what is in the Ware-houſe, the ſame will be in the Shop: So whatever is in the heart, the ſame will be in the Mouth for out of the aboundance of the heart the Mouth ſpeaketh; the heart of the wicked is little worth, *Prov.* 10. 20. *till Chriſt renew it, for and in you.*

2. Conſider your ſpeech (alſo) muſt be ſeaſoned with Salt, *Col.* 4. 6. even your common Communication and Conference, muſt be ſeaſoned with grace, that you may leave the Savour of grace in all places and companies wherein you come, as thoſe meats that are moſt apt to putrify are moſt poudered; So that unruly member the Tongue, *Jam.* 3. 6. Is apt to have rotten and putrifyed Diſcourſe, [λογ☉ σαπρ☉] *Eph.* 4. 29. unleſs it be well ſeaſoned with the ſalt of mortification and of that Chriſtian wiſdom which is from above: upon this uncomely part, you muſt put on the greateſt

greateſt comlineſs, 1 *Cor.* 12. 23. that your Mouth be not as the unclean veſſel (under the Law) that wanted a covering, *Numb.* 19. 15. you muſt have the covering of the Spirit, *Eſa.* 30. 1. that will let no corrupt Communication, no rotten diſcourſe, no obſcene borborology nor filthy ſpeeches come from you, while God (by his Spirit) keeps the door of your lips. *Pſal.* 141. 3. ſtinking breath proceeds from ulcerated lungs, and ſuch as have their Excrements come out of their Mouths, have that mortal and deſperate diſeaſe (cal'd *Miſerere mei*) upon them: 'tis very unlikely that ever the holy God entred into ſuch an Houſe, and ſuch an heart that hath ſo unclean a door, that hath not God, (1) In their heads, *Pſal.* 10. 4. nor (2) In their hearts, *Pſal.* 14. 1. nor (3) In their words. *Pſal.* 12. 4. no nor (4) In their works or ways, *Tit.* 1. 16. he is [ἄθεος] an Atheiſt, *Eph.* 2. 12. that is thus without God (any way, every way) in the World. They were not Sons, but two Baſtards, that would dare to ſhoot their Arrows againſt the dead body of their Father (according to the determination of the Judg, Judging which of the three was the right heir of his Fathers goods) but he that was angry with them both for ſo doing: and ſurely thoſe cannot be the right heirs of Heaven, that dare frequently ſhoot their venemous Arrows of blaſphemous Oaths at the heart of God.

3. Conſider that God hath a Book of Remembrance, wherein to write down all that men ſay (as well as do,) *Mal.* 3. 16. in order hereunto he hearkens what Sinners ſay, *Jer.* 8. 6. as well as Saints. That he may make memorable mention of them (at leaſt at the laſt day; when all ſhall be either juſtified or condemned by their words, *Mat.* 12. 36, 37. Idle as well as evil words, and waſte as well as wicked words, muſt then be accounted for in that great *Ampitheatre*; *Plato* thought it meet that mens ſpeeches at Meals and meetings ſhould be written; ſhould this *Platonick* propoſal be put into practice, O what ſtrange Records would they be; and yet though men do not Regiſter them, God doth, you have need therefore to take heed to your ways, that you offend not with your tongue, *Pſal.* 39. 1. which was a leſſon that old *Pambus* was 30. Years in diligently Learning it, yet profeſſed he could not yet take out that one Leſſon: God (in that infinite wiſdom wherein he made all things) hath ſet a double hedge afore this unruly member (the tongue) to wit, of teeth and lips, to keep it up and in; and he hath alſo placed it 'twixt the brain and the heart, that it might take counſel of both, neither will he ſuffer Children to ſpeak, till they have wit and underſtanding to guide them in their ſpeaking; and thoſe that are deaf, are alſo dumb, becauſe they cannot hear Inſtruction,

nor

nor learn wisdom that they might speak advisedly and to Edification.

4. Consider that especially God regards, rewards and Records what the Saints speak, one to another of him in the duty of holy conference, as well as what they spake one with another to him in holy Prayers, *Mal.* 3.16. This duty should be often done 'tis well pleasing to God: for (1.) *Elijah* was taken up into Heaven out of this Ordinance, 2 *King.* 2.11. (not either out of Prayer or Meditation) but (as they were going on and talking) he knew best, what was fittest to be done, and happy is that man whom his master when he commeth shall find so doing, *Mat.* 24.46. and (2) The two Disciples going to *Emmaus*, and talking together of Christs death (as *Elijah* and *Elisha* of (his) Translation) Christ comes to them and made the third Man, and they had fire (as the other had a Chariot of fire) came to them and made their hearts burn with in them, *Luke* 24.14,17,32. Christ was known to them and stayd with them, and he will be still in the midst of two or three that meets for holy Conference, *Mat.* 18. 20. Yea (3) Christ himself (who is a whole cloud of witnesses in himself) hath Sanctifyed this Ordinance, by his conferring with *Moses* and *Elias* about his [τὴν ἔξοδον] departure (as of *Israel* out of *Egypt*) *Luke* 9. 31. at this Sacred *Synod* (wherein *Moses* and Christ, the Law and the

the Gospel did well agree) was Christs glorious Transfiguration: let this Ordinance be one of your Gospel-walks, and Divine fire, a Chariot of fire, yea Transfiguring grace and glory in Gods presence may come upon you: be a Companion of those that feare God, *Psal.* 119. 63. *Noscitare Socio*, &c. A man is known hereby, and by conference as the Bell (whether crack'd or sound) by 'its Ringing; Gods Jewels confer, *Mal.* 3. 16, 17.

The sixth walk of a Christian is in the two Sacraments.

CHAP. VIII.

1. THough the word [Sacrament] being a Latin word (as Ornament, Element) not a *Greek* or *Hebr.* word, (in which Language the Scriptures were written) be not found in the Scripture, yet may it not be quarelled with on that account, for neither the words [Trinity, Omniscient, and Omnipotent, *&c.*] are found in it, and 'tis enough the things (though not the Names) be found therein, for God doth

doth not bind us up to the latter (though we ſhould hold faſt the forme of ſound and wholeſome words, 2 *Tim.* 1.13.) but to the former, which are variouſly expreſſed according to the various *Idiome*, or propriety of ſpeech in every Nation and Language that Tranſlates the Original. *Hebr.* Oth. in the Old Teſtament, and [σφραγις & σημειον.] *Greek* words in the New Teſt. ſignifies (all of them) Sacrament. *Gen.* 17.11. *Rom.* 4.11. So likewiſe Ασπασμον. 1 *Pet.* 3.21. And υποδειγμα. *Heb.* 8.5. & 9.23. have the ſenſe with the Latin word [Sacrament] but to find Latin words in the *Hebr.* or *Greek-Bible*, none can Rationally expect. There is no thing more clear in Scripture then this, that God hath inſtituted viſible Signs and Seals of the promiſes of his grace to man, that are as viſible Sermons to him, for the more effectual exciting of our dull minds; Hence *Auguſtin* calls a Sacrament [*quaſi Viſibile & Spectabile Verbum*] God hath Added Sacraments to his word to be as a viſible word, (1) Aſſuring us that he dallieth not with us in his promiſes, (2) Propounded Spiritual things, to us after a corporal manner (as *Chryſoſtome* ſaith) and (3) To make his promiſes more *Authentick* and of greater validity to us as the deed (drawn by the Notary) is forcible, when the Hand and Seal are fixed and annexed to it. Yea (laſtly) to be *Symbols* of the true Religion (diſtinct from that of Infidels and Indians) thus

thus *Adam* had his Sacraments even in his ſtate of Innocency, for being made up an earthly body, he had earthly Elements to inſtruct him, as the Tree of Life was a Sacrament of Immortality and Incorruption, and the Tree of knowledg of his probation and Tryal of his Obedience, *Gen.* 2.17. & 3.22.

2. If the firſt man ſtood need (as the wiſedom of God then Judged) of viſible Signs in his ſtate of perfection, how much more do we ſtand need of them in our ſtate of Imperfection: we ſhall certainly need them till we come to Heaven; ſo long as we are not (as yet) come to our Reſt and to our Inheritance, *Deut.* 12.9. *Heb.* 4.3,8. our Sacramental *Manna* muſt not ceaſe, till we eat of the Corn of the land of promiſe, *Joſh.* 5.11,12. In Heaven (indeed) when that which is perfect is come, then that which is Imperfect ſhall be done away, 1 *Cor.* 13.14. when we are become all Spiritual, then we ſhall have no need of Sacraments; but Chriſt will be our all in all: no Temple ſhall be ſeen in the ſtate of glory, for the Lord and the Lamb ſhall be the Temple of it. *Rev.* 21.22. but while we are here in the Church Militant (and not come to the Church Triumphant made perfect in Heaven, *Heb.* 12.23.) we have need of all the helps that God hath provided, and Chriſt hath purchaſed for us; we have need both of the word and of the Sacraments. 1. Of the word to convert

convert us, and 2. Of the Sacraments to confirm us, the word is the Spirits Inſtrument to beget and begin life, and therefore is it propounded unto every Creature, *Mark.* 16. 15. but the Sacraments are the Spirits Inſtrument only to nouriſh life begun and begotten, and therefore adminiſtred to thoſe only that (in the Judgment of Charity) are ſuppoſed to be New Creatures; to wit, ſuch as be members of the Church, *Heb.* 13. 10. 1 *Cor.* 1. 2, 3. with *Chap.* 10. & 11.

3. The Sacraments (which preſent to the Eye, as the word propounds to the Ear) are a part of Divine worſhip, ſome duties whereof are natural, as Prayer, &c. But this is properly Inſtituted worſhip proceeding from the *Nomothetical*, or *Legislative* Authority of God, *Eſa.* 33. 22. who only hath power to appoint Sacraments. Thoſe of the old Teſtament had a Divine appointment and inſtitution to wit, Circumciſion, in *Gen.* 17. 9. and the paſſeover, in *Exod.* 12. 12. So likewiſe the two Sacraments of the New, to wit, *Baptiſme*, in *Math.* 28. 19. and the Lords Supper, in *Math.* 26. 26. and the things ſignifyed in both thoſe ſorts of Sacraments (old and New Teſtament) were one and the ſame, to wit, Chriſt and his benefets, although the Rites and outward materials were differing: yet the Divine Image and Super-Scription, was equally ſtamp'd upon both to make them current Coin.

4.

4. The *Romaniſts* would (indeed) have more then two Sacraments, of the New Teſtament, foiſting in other five as equal *Corrivals*, of the two, to make them ſeven; and the Sublime Speculation of *Tyraboſco* (Patriark of *Venice*) may not be omitted; This *Seraphick* Doctor undertakes to aſſure the world that there muſt be ſeven Sacraments, and neither more nor leſs; and his proof is this, becauſe their were five Loaves and two Fiſhes, (wherewith Chriſt fed the people, *Luke* 9.13.) and neither more nor leſs: [Ω βάθος!] O the depth of this *Doctr.* his Notion! 'tis a Miſtery of Miſteries, and (if it would not ſpoile his Number) might ſtand for another Sacrament. But herein he hath done well, to make a diſtinction 'twixt the two and the five; for as the two Fiſhes were things of Gods making, and the five Loaves were things of the Bakers making: So the two Sacraments (to wit, *Baptiſm* and the *Lords Supper*) are true, proper, and *genuine* Sacraments (Gods Creatures, and of Gods making as the two Fiſhes; but the other five (to wit, Confirmation, Pennance, Extrem Unction, Orders and Marriage) have the knavery of the Baker in them; made up more of courſe bran then of fine Meal. They are of the *Popes* making and not of God: they are bread of deceit, and not ſanctifyed food, as are the two Sacraments of the Goſpel,

Inſtituted

Instituted by Christ, and not invented by *Antichrist*.

5. The main and principal constitutive parts of a true Sacrament be three, to wit, [*Verbum, Signum & Signatum*] the word, the Sign and the thing signifyed, (1.) There must be the word of Divine Institution under the Covenant of grace; which yet is not the form of a Sacrament, but the efficient cause (instrumentally taken) by which God (out of his tender compassion to us) maketh for us a Sacrament [*accedit verbum ad Elementum & fit Sacramentum.*] The word of Institution comes to the Element, and makes it a Sacrament saith *Augustine.* (2.) There must be the outward Sign ordained of God, and not to be altered or adulterated by Man; and when the instituting word is applyed hereunto, then doth it begin to signify truly to us something that is Divine and Heavenly, and that not of 'its own nature, so much as through the Ordination and Appointment of God. Those are called Sacramental Elements, which do Sign and Seal the Covenant 'twixt God and Man. (3.) There must be the thing signifyed, to wit, the inward grace of Christ promised in the word to be annexed, to those Sacred *Symbols* and signifyed by them.

6. Thus the five *pseudonomous* or Mock-Sacraments of the Romanists are Justly exploded by Protestants, seeing they. (1.) Have not

not any Divine inſtitution to make them Goſpel-Sacraments. nor (2.) Have they any outward Sign ordained of God for them. nor (3.) Any promiſe of grace annexed to them for the benefit of thoſe that uſe them as Sacraments. But the two ſtanding Goſpel-Sacraments, hath all thoſe ingredients and conſtituting qualifications; as (1.) *Baptiſm* hath, (1.) An outward Element ordained of God, to wit, [Water] and (2.) A Divine inſtitution by our Lord Chriſt, *Math.* 28.19. and (3.) It hath alſo the promiſe of Remiſſion of Sin annexed to it, *Mark.* 1.10. & *Act.* 2.38. and ſo (2.) The Lords Supper hath, (1.) Its Elements appointed by Chriſt, to wit, (Bread and Wine,) *Math.* 26.26. and (2.) The word of inſtitution (do this in Remembrance of me) *Luke* 22.19. yea and (3.) A promiſe annexed (of partaking of the benefits of Chriſts body and blood, for our nouriſhment to life eternal) *Joh.* 6.50,51,53,54,55,56. *Therefore thoſe two only are the true Goſpel-Sacraments.*

CHAP.

Of Baptiſm.

CHAP. IX.

1. THoſe are the only Sacraments, which (we may ſafely ſay) did flow out of the ſides of our dear Saviour, *Joh.* 19. 3, 4. When his *Pericardium* was pierced by the Soldiers ſpear, (which nature hath filled with water to cool the heat of the heart,) there came out blood and water; and this the ſame *John* alludes to in his Epiſtle. 1 *Joh.* 5. 6. when he ſaith that Chriſt came by water and blood; not by water only, but by blood alſo. Not only to teach us, that he juſtifies none by his merit, but whom he ſanctifies by his Spirit; (the grace of juſtification, held out in the blood, is always accompanied with the grace of Sanctification, held out in the water) but alſo to ſhew, which be the two only Goſpel-Sacraments that he hath Ordained for, and beſtowed (as pledges of his love) on his Church his ſpouſe, that was taken out of his ſide alſo (as well as thoſe Sacraments) juſt as *Eve* was taken out of the ſides of *Adam. Gen.* 2. 21, 22, 23. The five *Popiſh* Sacraments came not

out of the ſide of Chriſt (as Sacraments for his bride) but out of the ſide of *Antichriſt*, being his mere Inventions, and none of Chriſts holy Inſtitutions.

2. Thoſe two Goſpel-Sacraments Chriſt hath appointed the one for a Sacrament of Initiation; and the other for a Sacrament of nutrition. The former once only to be adminiſtred to one and the ſame Subject, and the latter to be often according to the Inſtitution: and that of *Auguſtin* may paſs as a plauſible Reaſon, [*Semel Naſcimur, ſæpe Paſcimur,*] We are but once born, but we are often fed: feeding is a daily work, [as often] as ye eat this bread and drink this blood, ye do ſhow the Lords death till he come. 1 *Cor.* 11. 20. Firſt of the firſt, to wit, *Baptiſm*, in the general 'tis a fleeing from wrath to come, *Math.* 3. 7. And a running to Chriſt (as to a Sanctuary) for Salvation from that wrath: the *terminus a quo* or what is fled from, doth ſuppoſe that there is a *(terminus ad quem)* or a City of refuge to run to for ſafety, *Pro.* 18. 10. In caſe Malady be not without a Remedy. Hence the Phariſees are ſaid to Reject the Counſel of God againſt themſelves, and were [*Ingrati gratiæ Dei*] as *Ambroſe* ſpeaketh, ungrateful to the grace of God. *Luke* 7. 30.

3. *Baptiſm* doth alſo [now] ſave us ſaith the Apoſtle, 1 *Pet.* 3. 21. as the Ark did *Noah* and

and his Family, from that deluge of Divine wrath that destroy'd the old World. First, 'tis said to save us, as 'tis called the *Laver* of *Regeneration*, and the *Baptism* of *Repentance*, and the washing of the *New-birth*; and a being *Baptized* with the Holy Ghost, and with fire, (as well as with water) *Tit.* 3. 5. *Eph.* 5. 26. &c. This saveth, yet not as the efficient cause of Salvation, for that is Christ alone; nor yet as a necessary Instrument, for that is Faith alone: but only as a pledge of Salvation, and as a badg of the saved; you must look upon it as a special favour from God to you, that he hath given you this Gospel-Ordinance: and Secondly 'tis said to save us (now) to shew the permanency of 'its use and efficacy, to that Soul which makes a believing use of it; 'tis effectual to Seal up Salvation whensoever a man repents and believes. Hence *Baptism* is done once for all.

4. *Baptism* was first administred at that very place, where the people of *Israel* passed over *Jordan*; to wit, at *Beth-abara*, *Joh.* 1. 28. or *Beth-bara*, *Judg.* 7. 24. *Josh.* 3. 8. It signifies *Trajectum* or place of passage for *Israel*, which was their entrance into *Canaan*, so *Baptism* is into the Church: *Baptism* was there first administred, where it had been of old foreshadowed, the Famous Acts both of *Joshuah* and *Jesus* (which are plain *Synonyma's*) took their happy beginning at one and the same

place, and like as *Iſrael*, after they had paſſed over *Jordan*, were circumciſed. *Joſh.* 5. 3. *before they Received the Land of promiſe by lot of Inheritance*, *Joſh.* 14. 1. *&c.* So after you have been *Baptized*, and thereby enrolled among the Citizens of the *New-Jeruſalem*, the remnants of Sin, and ſuperfluity of naughtineſs you muſt daily pare off by the practice of mortification. *Jam.* 1. 21. *before you can come to Inherit the Kingdom of Heaven.* You muſt have confeſſion of Sin and confuſion of Sin too: for (1.) 'Tis that man only that is wakened out of his dream, that can tell his dream; So 'tis only he that is wakened out of his Sins, that can clearly confeſs his Sins in token of his true Repentance, and (2.) This confeſſion of Sin muſt have confuſion of Sin joined with it, otherwiſe all your words of confeſſion are but empty wind, and all your very tears of contrition are but inſignificant water; not only the filthineſs of the fleſh muſt be put away, but there muſt be the Anſwer of a good conſcience too. 1 *Pet.* 3. 21.

5. The place of your *Baptiſm* is your *Beer-ſheba*, (which ſignifies the Well of an Oath, for there you ſwear (as *David* did, *Pſal.* 119. 106.) to keep all Gods Commandments. Now God will not own thoſe that are a generation of Vipers (though *Baptized*) who bring not forth fruits meet for Repentance, that weigh juſt as much as Repentance doth in the ballance

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of the Sanctuary, that may paralel it and prove it, to be a right Repentance never to be repented of, 2 *Cor.* 7. 10. the whole courſe of your life muſt be ſuch as becomes Repentance, and may evince, evidence and juſtifie it. Yea amounts to as much as Repentance comes to, otherwiſe your *Baptiſm* is no mark of your being Gods Child, but rather the brand of a fool; that firſt maketh a Vow, and then breaketh it, *Eccleſ.* 5. 3. If God hath dealt ſo ſeverely with ſuch as have been guilty of perjury, and playing faſt and looſe with men (as with *Zedekiah* and *Shimei*) how will God revenge the quarrel of his Covenant. *Levit.* 26. 25.

6. Such as add not holineſs of life (which is the Anſwer of a good Conſcience) unto their external profeſſion, are no better then ſo many *Renegado's*, who (though they have given their names to Chriſt in *Baptiſm* and profeſſion) do plainly renounce their *Baptiſm*, forſake their colours, and leaving Chriſt (the Captain of Salvation, *Heb.* 2. 10.) in the open field, they run away from him to the Enemy. As unregenerate *Iſrael* is (as black) as *Æthiopia* to God. *Amos* 9. 7. and their doom is already denounced by the Judg of the World; If any draw-back (or with-draw) his Soul ſhall have no pleaſure in them. *Heb.* 10. 38, 39. they do it to their own perdition with that Son of perdition, who was circumciſed as well as *Peter*.

Whereas your *Baptism* should not only confirm you in the Faith of the forgiveness of Sin, and in the Hope of Eternal life, but it also Consecrates you to the sincere service, of the Sacred Trinity all the daies of your life; and here with (as *Luthers* Virgin did) you should repel the Tempter saying, I am Consecrated to God by my *Baptismal* stipulation, so may not, cannot own thee, *Satan* or thy Temptations.

7. There be three sorts of *Baptism*, [*fluminis, flaminis & Sanguinis*] of water, of the Spirit, and of blood, which third is the *Baptism* of *Martyrs* that loved not their lives to the death, but gave their best blood to Christ who gave his blest blood to them, and so were *Baptized* (as it were) in their own blood. The first, to wit, the *Baptism* of water, is but the outward *Baptism*, which therefore can never be effectual to Salvation, without the second which is the *Baptism* of the Spirit, and is the inward *Baptism*; both those should go together, *Joh.* 3. 5. Except you be born of the water and of the Spirit, you cannot enter into Gods Kingdom: Alas thousands of Souls are undone to all eternity by resting in the outward *Baptism*, and not minding at all the inward. Indeed Christ saith to us (as the Prophet to *Naaman*) in this Sacrament (wash and be clean) as in the other Sacrament he saith to us eat and live.) God saith, when will

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it be (that you wash and be clean) you may Answer again, Alas Lord it will never be unless thou give what thou commands, and join the inward *Baptism* to my outward.

8. That the seed of believers (as well as believers themselves) are the Subject of *Baptism*, I shall give you only a brief Landskip of those Reasons which satisfie me in it, omitting the common and voluminous Arguments that are usually alledged for it.

As first, *Favores sunt Ampliandi.* 'Tis certainly more dangerous to narrow and straiten the Favours of God to Mankind, then to overamplify them in cases (that we may suppose to be) dark and doubtful; 'tis most certain that the Law was a grievous, and the Gospel is a gracious dispensation, 2 *Cor.* 3. 6,7,8, 9,10,11,12. *Act.* 15. 10. If the Moon light of the Law did lead into its Sacrament of initiation, both Parents and their Children, I cannot see Reason enough why the Sun light of the Gospel should exclude whom the Law received; seeing 'tis undoubtedly a more gracious (as well as a more glorious) dispensation, and that which hath a more liberal Provision of comfort in it, for all the Saints of God. Otherwise a believing *Jew* might justly object against the Gospel, especially having one Son before conversion Circumcised; and another Son after conversion unbaptized, saying, if my seed be excluded by the Gospel from the initi-

ating Seal which was admitted to it (as well as my self) under the Law, then *Moses* was a better Mediator than the blessed *Messias*, inasmuch as the Church-priviledges of the Law were larger, and more comprehensive then those of the Gospel.

9. The second Argument or Reason is, the blessing of *Abraham* comes on the Gentiles by the Gospel. *Gal.* 3. 8. 14. with *Gen.* 12. 3. The Gospel is the Promulgation of the same promise to *Abraham*, to whom the Gospel is expresly said to be preached, even in the old Test. now the blessing of *Abraham* being to his seed as well as to himself, *Gen.* 17. 7. Believing *Gentiles* must have the same priviledg, otherwise the blessing of *Abraham* doth not come upon them, neither can they rationally be said to have the priviledg of sitting down with *Abraham* in the Kingdom of God, to wit, in the Church, as Christ said they should. *Mat.* 8. 11.

The third ground is, Salvation and the way to it, is common to both *Jew* and *Gentile*, *Act.* 15. 11. [Καὶ ὃν τρόπον κἀκεῖνοι] by the grace of Christ we shall be saved even as they; Hence 'tis cal'd the common Salvation. *Jude Ver.* 3. *It follows then that the Jews were bound to understand, the Mistery of their Legal Ordinances, and to exercise Faith in them as well as we Gentiles.* Yet (though Children then could not understand the Mistery of their Circumcision)

cumciſion) were they not debarred from it on this account: ſo nor ours ought now from *Baptiſm*, of whom it may be ſaid as Chriſt to *Peter*. *Joh.* 13.7. what I do thou knoweſt not now, but thou ſhalt know hereafter why thou haſt been waſhed.

10. The fourth Reaſon is, *Fœderati ſunt Signandi*, if Children have an intereſt in the Covenant, (which is the greater) then much more in the Seal of the Covenant (which is the leſſer) *If the ſeed of believers be holy.* 1 *Cor.* 7. 14. *And the Kingdom pertains to them*, *Mark.* 10. 14. Why not the Seal of the Kingdom.

The fifth Argument, can any man forbid Water that theſe ſhould be *Baptized*; which receive the holy Ghoſt as well as we, *Act.* 10. 47. a zeal in forbidding to Seal adoption to ſuch may be diſpleaſing to Chriſt, *Mar.* 10. 14. that they may receive the Holy Ghoſt as well as we. Firſt, there is no impediment on Chriſts part, for he bids them come. Secondly, nor on their part, for he ſaith, of ſuch is the Kingdom of God. nor Thirdly, on the part of *Baptiſm*, for it is a paſſive Ordinance as Circumciſion was. That ſome Children did receive the holy Ghoſt, appears from *Jer.* 1. 5. *Jeremy was Sanctifyed in the Womb*, and *Luke* 1. 15. *John Baptiſt* was filled with the Holy Ghoſt even from his Mothers womb.

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11. The sixth Argument, *Baptize* all Nations, *Mat.* 28. 19. Includes Children, as go mark my Sheep, doth include that the Shephard must mark his Masters Lambs, as well as Sheep. As that in *Gen.* 12. 3. *Gal.* 3. 8. Includes young as well as old.

The seventh Argument, Children may have the seed of Faith, as well as of Reason, before they can act or exercise it, and as in the womb they can neither take, nor chew meat but are nourished by the Navel there, so *Baptism* may be a round goblet that wants not liquor. *Cant.* 7. 2. to nourish Children and new-born Babes, in the womb of the Church it may have in it Christs blood to justify, and his Spirit to Sanctify and cleanse them from Sin.

The eighth Argument, we may not damn all the seed of believers, and that in *Mark.* 16. 16. makes as much against their Salvation as against their *Baptism*; how can they be of the Kingdom of God (as above) and be saved but by the grace of the Covenant, as the want of understanding did not hinder Children, from the first *Adams* Sin, so neither did it hinder them from the second *Adams* grace; and if they have both grace and glory, why may they not have that which Seals both.

Briefly the ninth Argument, *David* had Faith for his Child. 2 *Sam.* 12. 23, 24. that it dyed happily, for what comfort could it be to *David*, that he should go to the grave unto it, he

he did believe it did belong to the Election of grace, otherwiſe he could not have been ſo comforted at its death.

The tenth Argument, Chriſt loved his Church waſhing it with Water, *Eph.* 5. 26. Hence it muſt be ſaid, that either Children are not of the Church (whereof they were ever Members in the old Teſtament, and never repealed in the New) or that they may be waſhed with *Baptiſmal* Water.

12. Conſider alſo (with theſe Arguments) thoſe material things. As firſt it was the Red Dragon (*Pharaoh*) that would have hindred *Iſraels* little ones, from the Sacrifice of the Church in the Wilderneſs, *Exod.* 10.8,9,10. (2*ly.*) God ſpeaks in great diſpleaſure againſt thoſe Men. (from their Children have ye taken away my glory for ever) *Micah.* 2. 9. (3*ly.*) God was angry with *Moſes* for neglecting to Circumciſe his Child, *Exod.* 4.24,25. (4*ly.*) Parents do Covenant for themſelves and their Heirs, in Leaſes, and Deeds, and their Children have livery and ſeiſin of Copy-holds, according to the Cuſtom of the manor though they know it not. (5*ly.*) If unbelief broke off Children, as well as Parents, from the old ſtock. *Rom.* 11.20. Then Faith may engraft in both again. (6*ly.*) As we find no expreſs precept for it, ſo nor any expreſs prohibition againſt it, nor that any *Baptized* perſon kept their Children from it: the ſilence of the

Scripture in it (which we are to admire and adore) makes it more probable: Chriſt gave no Rules, who to be *Baptized*, ſeeing the common uſe among them had been to *Baptize* Men Women and Children, as 1 *Cor.* 10. 2. Hence the Jews do not Queſtion the action of *Baptizing*, or the Subjects of it in *John Baptiſt*, but only his Authority. *Joh.* 1. 25. It being ſo commonly known to them under the Law.

13. Such believing Parents whoſe opinion is, that God doth ſay to them as *Jacob* ſaid to *Joſeph*, *Gen.* 48. 9. bring your Children hither neer to me, that I may bleſs them (in this Ordinance) bring them into my Houſe and Family. Dedicating their Children Solemnly to the Lord, as *Elkanah* did *Samuel*, 1 *Sam.* 1. 14. as being born to God (he hath a propriety in them) *Ezek.* 16. 20, 21. and looking upon their Children as Heirs of the ſame promiſe with themſelves (when born to them) as *Iſaac* and *Jacob* were Heirs with *Abraham* of the ſame promiſe, *Heb.* 11. 9. O how ſhould you endeavour the Converſion of your Children, often dropping Divine dew upon them. *Deut.* 7. 6. That the Lord may bring upon you, that which he hath ſpoken of you in his Covenant, *Gen.* 18. 19. O how ſhould you preſs upon them to take hold of the Covenant, *Eſa.* 56. 4, 6. Even in their own perſons; for the juſt muſt (live) by their own per-

perſonal Faith here, and they muſt be (ſaved) alſo by it hereafter, *Hab.* 2.4. O how ſhould you pray for your Children (as duly and truly affected with the extent of the Covenant, both to you and to yours.) Saying, Lord, thou haſt graciouſly given me a Child, *Gen.* 33. 5. I have given him Sin, but I cannot give him grace and Chriſt; O that my *Iſhmael* may live before thee, *Gen.* 17. 18. and let my *Reuben* live and not die, *Deut.* 33. 6. he is born to me by generation, let him be born to thee by Regeneration; let him live no more in Sin, though Sin continue to live in him: let him be the work of thy hands, in the midſt of my Houſe, and then my face ſhall not Wax pale, but I ſhall Sanctify the Holy one of *Iſrael*. *Eſa.* 29. 22, 23. Alas we fail our Children herein, and undoes them and our Selves too.

14. All you that are *Baptized* (whether while young or when old or both) you muſt all know, that therein you have avouched the Lord to be your God (to walk in his ways and to keep his Commandments) and the Lord hath avouched you in that day, to be his peculiar People. *Deut.* 26. 17, 19. The moſt excellent and honourable name of Chriſt is then put upon you; O walk worthy of that worthy name, that the name of our Lord Jeſus Chriſt may be glorifyed in you and you in him, 2 *Theſ.* 1. 12. This is your engagement and that by

by the Solemneſt vow, that ever was made or taken: the Covenant of your God is upon you, the bond of the Covenant ſhould bind you faſt (as the word (*Religion*) ſignifies a binding) unto God and Godlineſs. O break not thoſe bands, nor caſt away thoſe cords from you, for then you are ſure to be broken as a Potters Veſſel that cannot be patch'd up again, *Pſal.* 2.3,9. O be not amongſt that black bed-roll. *Rom.* 1.31. *Covenant-breakers, he that breaks this Covenant with poor man, ſhall not be delivered. Ezek.* 17. 15, 16. Much leſs he that breaks his Covenant with the great God, who will aſſuredly avenge the quarrel of his Covenant. *Levit.*26.25. O keep your ſelves in the love of God. *Jude* 20. and continue ye in Chriſts love, *Joh.* 15. 9. which conſtrains you to Obedience and Holineſs, 2 *Cor.* 5.14. You are Souldiers of Jeſus Chriſt. 2 *Tim.* 2. 3. O do valiantly, and (as good Soldiers) fight the good fight of Faith, 2 *Tim.*4.7,8. Againſt thoſe Adverſaries that War againſt your Souls, 1 *Pet.* 2.11. The *Romans* of old (as *Lipſius* ſaith) had their (*Sacramentum Militare*) an Oath of ſervice in War (as now we have *Preſs-Money*) to bind them Sufficiently to their Military Service. And (*deſertores Militiæ*) ſuch as run away from their General, *&c.* Were (*ipſo facto*) to be hanged; Thus you have taken Gods *Preſs-Money*, and the (*Sacramentum Evangelicum*) the Goſpel-Oath is upon you, and

and you are enrolled in Chriſts *Muſter-Book*; of how much ſorer puniſhment ſhall you be thought worthy, (to wit, to be hanged up in *Hell*) *Heb.* 10. 29. If you forſake the Camp without leave of your General, yea revolt and run to the Enemy, as Apoſtates do; or if you ſtay ſtill in the Camp, yet hold private Correſpondency with the Adverſary, and betray the truſt committed to you; or if you do neither of theſe, yet out of Cowardiſe or contempt never ſtrike blow, or perform duty. 'Tis worſt of all to be in Gods Camp, and yet fight the *Devils* battels, and not Gods. This contracts more guilt then if you had never contracted with God to ſerve him at all.

15. Laſtly ſeeing 'tis more then probable that this great Ordinance (which came even out of the very ſides of our Lord Chriſt) turns to the leaſt account and advantage among profeſſors of the Goſpel; the moſt part being not able to know the uſe and efficacy of it, when it is adminiſtred to them, and very few have any ſerious thoughts upon it (I fear) after the Adminiſtration of it. Therefore I beſeech all perſons to look back upon their *Baptiſm*, (whenſoever they were *Baptized*) and not only to make ſome penitent Reflections upon all your Sins paſt againſt your Covenant with God therein, but alſo ſome believing Improvement of it, as a bleſſed *Antidote* againſt Sin for time to come. Thus *Luthers* brave Virgin (ſore

(forementioned) answered the Tempter (who tempted her to Sin) O *Satan* I call to mind that I am a Christian and have been *Baptized*, and therein I Covenanted with my God, never to do such things as thou Tempts me unto, and therefore I cannot, I dare not, I will not hearken to thy Temptations, which are so contrary to my promise and vow in *Baptism*; and hereupon the Tempter departed from her, having quenched his fiery darts with her *Baptismal* water. So (through grace) may you do by the same means, making such serious Reflections as *David* did, *Psal.* 86.16. Lord (save the Son of thy hand-maid) he remembred that he was born in Gods House, that he came of Godly Parents, *&c.* And so hoped God would help him (at least) for their sakes as *Ishmael* was for *Abrahams*; he cries also, I have sworn, and I will perform it, that I will keep thy Righteous Judgments, *Psal.* 119.106. Binding himself thus (in the strength of God, whom he desired to be his surety herein, *V.* 122. that he might do as he had sworn, and thus though the Act of *Baptism* be transient (soon over and done) yet the effects of it are permanent, and may be of blessed use to us all our days.

CHAP.

Of the Lords-Supper.

CHAP. X.

1. IN the general, First the Lords Supper is the Lords last Legacy, he left his Disciples (reserving his best Wine till the last) before his shameful and painful death.

Secondly, 'Tis an inestimable evidence of his favour to all his Redeemed. *David* could not express his favour to *Mephibosheth* in a better way, then to make him Eat and Drink with him at his Table. 2 *Sam* 9.5,7. and 'twas an high favour to *Chimham* also; to be admitted to *Davids* Table, 2 *Sam.* 19.33,35,38. yet an higher favour and honor hath all the Saints. *Luke* 22.30. The King is at their Table, *Cant.* 1.12. And they at his in both Kingdoms of grace and glory. *Rev.* 3.20.

Thirdly, 'tis the feast of fat things promised. *Isa.* 25.6. full of marrow, and of Wine on the lees well refined; this is a great (Royal and magnificent feast, *Mat.* 22.4.) ἃ ἑτοίμασα, (of ἑτοιμάζω, *Saginare*, to cram) his crammed fowls, his fatted Oxen are killed (or [τεθυμένα] are Sacrificed) as if a blessing had been craved

by Sacrifice upon the feast, on Gods part all things are ready, all the defect is on our part, the Father hath prepared the fatted Calf for his penitent Prodigals, *Luke* 15.20,23. Christ (himself) is the feast or fatted Calf to feed and feast upon: a feast above that of *Belshazzars*, *Dan.*5.1. To a thousand of his Lords. This is to all people (both to *Jews* and *Gentiles*) without respect of persons, *Act.* 10. 34, 35. *and Raggs are as welcom here as Robes, yea above that of Ahasuerus.* Est. 1.3, 5. & 2.18. and that of *Solomon*, 2 *Chron.*7.8. both which lasted only some few days, but this feast lasts till time shall be no more.

Fourthly, 'Tis a full feast, as it not only hath [*Humidum & Siccum*] both that which is moist and that which is dry, which is all that is required to a full Meal. It hath both the βρῶσιν καὶ πόσιν. Bread and Wine that comprehends all: a double Element in this Sacrament, though but single in the other.

Fifthly, 'Tis such a feast as is both Dinner and Supper, yea the best of the kind, a wedding-Dinner, as *Matthew* calls it, *Mat.* 22.4. and 'tis a wedding Supper, as *Luke* calls it, *Luk.*14.16. to shew that the Saints do Dine and Sup with Christ, they Eat and are satisfyed continually with the fatness of his Table. *Psal.*65.4. 'Tis a thousand pities God should say I have prepared my Dinner or my Supper ('tis both (his) and of (his) preparing) and that

that when it is prepared of God, it ſhould be ſleighted of man. Some by keeping from it that ſhould come, and others by coming to it that ſhould not, for want of the wedding garment, the word wooes and beſeechs us; this Sacrament makes up the match, and marries the Redeemed with the Redeemer: neglect it not, *Num.* 9. 13.

2. More particularly, three things are required of you herein. 1. Preparation before. 2. True participation in. And, (3.) Right improvement after. Firſt of the firſt, to wit, due preparation. Firſt, in the General, Man before the Fall had no need of preparation, 'twas only his changing of employments, and a bare going out of ſecular work, into ſpiritual and religious: but fall'n man cannot do ſo, he muſt prepare his heart firſt, and then change his employment; fall'n man is as *Joſeph* in his priſon ſtate, *Gen.* 41. 14. who puts off his priſon-garments, and changed them for better, and then came in to *Pharaoh*; accordingly and much more, you muſt put on your beſt graces, when you are to come in unto the Lord in this ſolemn and ſacred Ordinance, in which are the higheſt myſteries of the Chriſtian Religion. 1. As it is a ſtanding evidence of tranſcendent affection, both of the Father in giving the Son to us, and of the Son in giving himſelf to us. 2. As it is a lively repreſentation of your bleſſed and bleeding Redeemers

ſuffering upon the Croſs, far beyond all Popiſh Crucifixes, it being of Chriſts own inſtitution. 3. As it is the neareſt Communion we have with God upon Earth, a ſitting down at the Kings own table (which earthly Monarchs practice not) as his Favorites and familiar Friends. And, 4. as it is a [*Prelibamen*] or foretaſte of that eternal banquet you ſhall hereafter eat off in your Fathers houſe, and therefore you may not ruſh into this Ordinance (above all others), but prepare for it, as you would do for death it ſelf: Caſuiſts ſay, *Sacramentum & Articulus mortis æquiparantur*, you ſhould be as ſerious in your coming to the Lords table, as in your going (at the point of death into another world), in both you appear before the great God.

3. Your preparation for this ſolemn Ordinance is held out in that Scripture-expreſſion, (the purification of the ſanctuary), 2 *Chron.* 30. 18, 19. which conſiſted of three parts: 1. Waſhing with water. 2. Changing their Garments. and 3. Purging out all leaven out of their Houſes to prepare for the paſſeover. If the *Jews* were thus zealous in the ſhadow and Ceremony, how much more ought Chriſtians to be in the truth and ſubſtance. Firſt of the firſt, waſhing with water, every *Jew* had his water Pots beſide him for his daily waſhing, *Joh.* 2. 6, for his Purification. God will be Sanctifyed of all thoſe that draw nigh to him. *Levit.*

Levit. 10. 2, 3. and therefore God requires this Purification of all the People, *Exod.* 19. 10. this outward washing was a time of inward cleansing. *Isa.* 1. 16. which is principally required. *Heb.* 10. 22. grace purifies the heart, *Act.* 15. 9. and they must be pure in heart that would see God. *Mat.* 5. 8. without holiness no man can see the Lord. *Heb.* 12. 14. much less come nigh him, for iniquity is a wall of Separation, *Isa* 59. 2. As in those *Levitical* purifications they were to wash off. 1. All defilements. 2. The deepest stains. 3. From off all the parts from head to foot. 4. And this often as in the *Leper*, yea, 5. Their very Garments spotted with the flesh, *Jude* 23. the resemblance is, (1.) That you be washed from the blood of your Nativity, *Ezek.* 16. 4. the Spirit of Sanctification must be applyed to every sowle faculty of the Soul, and Member of the body; Especially to the Conscience, *Heb.* 9. 14. (2.) The pains your must take in mortifying your Earthly members, *Col.* 3. 5. which are as the spots of a *Leopard*, *Jer.* 13. 23. which will not wash out without much rubbing and scouring, and many nights frosting out of doors. You must be contented to endure much hardship, 2 *Tim.* 2. 3. and many tribulations, *Act.* 14. 22. 2 *Tim.* 3. 12. many bats and blows, so the stain of Sin may be fetched out which will not be done easily, but sticks as close as flesh to the bone. (3.) Your

whole frame (being all out of frame) must be washed, and throughout Sanctifyed. 2 *Thes.* 5.23. You must cry with *Peter*, wash (Lord) not my feet only, but also my hands and my head, *Joh.* 13.9. (4.) And this you must do often: 'tis not the work of a day, week, moneth, or year, but 'tis the daily work of your whole life, renew your Repentance daily, that you run not your life out in Hypocrisy, and die like a fool at last, *Zach.* 13.1. 2 *Cor.* 7.1.

4. The second part of the *Jewish* purification was change of Raiment, *Gen.* 35.2. Though the Ceremonial Law was not then Written, yet it was practiced by the *Patriarks* all along (before *Moses*,) as Sacrificing, *&c.* Alas filthy clouts and rags of Sin are upon you, even the apparel of death, till Christ give you change of Raiment, *Zech.* 3.3,4. 'Till Christ cover you with embroidered work, *Ezek.* 16.10. and make you comly with his Robe of Righteousness. *V.* 14. hereby you are acquitted from the curse of the Law, and also accepted into Gods favour. This is the Goodly raiment wherein *Jacob* got the blessing. *Gen.* 27.15. the Garment of your Elder Brother Jesus Christ, you must put on the Lord Jesus, *Rom.* 13.14. Unless you bring this *Benjamin* with you, there is no seeing the face of the Lord of the land, neither will there be any Corn for you, as *Gen.* 44.23. you cannot expect to

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Eat the fleſh, unleſs you be clothed with the *Fleece* of the *Lamb* of God; the skin of a crucifyed Chriſt, muſt be your Coat to cover your nakedneſs, as God clothed the firſt Parents with the skins of the Sacrifices, *Gen.* 3.21. You muſt have the Livery of this bleſſed Lord and Honourable Maſter, which the followers of the *Lamb* are diſtinguiſhed by from the World, both the imputed and imparted Righteouſneſs, *Rev.* 19.8. which you can (of your ſelf) neither purchaſe nor put on: You may not come to the Lords feaſt or ſupper without this Wedding Garment, Chriſt will come in to ſee his Gueſts. If you appear there in the tatterd raggs of the wretched old-*Adam*, you will have nothing to ſay for your ſelf, but be as the muzzled beaſt [So ἐφίμωθη ſignifies] mute before him, *Mat.* 22.11,13. If you have not this garment on your back at your comming in to the Supper. You may have fetters upon your feet at your going out from thence; from the Table you may paſs to the tormentors as he did: If your converſation be unlike your high calling and Company.

5. The third part of the *Jewiſh* purification was the purging out of *Leaven*. *Exod.* 12.18,19. as the *Jew* was not to eat the paſſeover, until he had purged all *Leaven* out of his Houſe, ſo nor we the Lords Supper till we have put away every known Sin, 1 *Cor.* 5.7. you can never expect the comfort of that Ordi-

nance, while you hide any of that old *Leaven* in any corner of your heart. There is (indeed) the *Leaven* of a corrupt Faith, of corrupt manners, and of corrupt nature: This laſt (which is as the fretting-leproſy, *Levit.* 14. 44, 45.) you cannot chide out of doors as *Sarah* did *Hagar*, but 'twill be a ruful inmate within you (making you cry O wretched Man or Woman, that I am. *Rom.* 7. 24.) So long as the walls of your Houſe of clay ſtandeth, and until the Stones and Timber be thrown down, it cannot be purged out; but the *Leaven* of corrupt Doctrin (which ſoures the whole Lump, or truth of the Goſpel) and that of a corrupt Communication, and Converſation (which ſoures both our ſelves and others with us) both theſe ſhould you (both) find out and caſt out, (*Pſal.* 34. 13, 14.) If not with as much Ceremony, yet with as much ſeriouſneſs as the *Jews* did their *Leaven*: The firſt *Jewiſh* Ceremony that carries reſemblance, was, the *Jew* began to purge within, and to baniſh all *Leaven* found within his own Houſe; It teachs you to mind within-doors-work, 'tis not enough to purge your mouth and your hands, but eſpecially your inſide, your heart and not ſo much other mens as your own, *Jer.* 4. 14. your own Houſe and heart; the ſecond was, not ſo much as the leaſt morſel or crum of *Leaven* muſt be ſpared, which ſhows you, that you muſt account the leaſt Sin, both hateful to God

God and hurtful to man, ſo it may not be indulged. The third Ceremony was, the *Jew* Searching the Houſe with a Candle and finding but a mite or crum thereof, in any corner by ſweeping (even) that little he carries out with great Solemnity: learn you hence, that a little poiſon is poiſon, ſweep every cranny of your Soul, your Conſcience, 2 *Tim.* 1. 3. your affections. 1 *Tim.* 1. 5. your ſenſes. *Pſal.* 119. 37. your ſpeeches. *Pſal.* 39. 1. that your whole Houſe may be poſſeſſed in holineſs and honour. 1 *Theſ.* 4. 4. a little *Leaven* mars all. 1 *Cor.* 5. 6.

6. The ſecond general is the true participation after a due preparation: yet this you may know for your comfort, that your God will not ſtand exactly or Rigorouſly upon every circumſtance required in this purification of the Sanctuary, provided you prepare your heart with all your might, as *David.* 1 *Chron.* 29. *Ver.* 1, 2. this is plainly taught you for your Encouragement, in 2 *Chron.* 30. 18, 19. that where the heart is prepared to ſeek, and meet God according to our beſt endeavours, he will not inſiſt upon the exact purification of the Sanctuary, (which conſiſted on thoſe three parts aforeſaid) but will paſs by and pardon all our other weakneſſes and imperfections at the Prayer of his Vine-dreſſers, *Luke* 13. 7, 8. 2 *Tim.* 1. 16. God will yield ſomething to their Prayers, even when he might come forth

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in ſeverity againſt a perſon or people; happy are they then that have Praying vine-dreſſors ſet over them, ſaying with *Samuel*, God forbid I ſhould Sin againſt the Lord ſo, as not to pray for you. 1 *Sam.* 12. 23. and the good Lord pardon every one that is not ſo exactly prepared: in ſuch a caſe God accepts of the will for the deed. 2 *Cor.* 8. 12. and looks more at the willingneſs of the offerer, then at the worthineſs of the offering; and you muſt put a difference betwixt, being unworthy and eating unworthily: all believers are (in themſelves) unworthy of Chriſt and Salvation, yet being in Chriſt they are accounted worthy. *Luke* 21. 36. *&* *Rev.* 3. 4.

7. Thus you, (1.) Being in Chriſt (for you muſt be bred before you be fed, and be begotten, born and live before you be nouriſhed, *Mark* 5. 43. no ſtranger (to Chriſt) no uncircumciſed (in heart) muſt eat thereof. *Exod.* 12. 43, 48. *Rom.* 2. 29.) and (2.) Having prepared a large upper Room (a raiſed and an enlarged heart, *Mark.* 14. 15. *Luke* 22. 12. then (3.) Open the gates and the everlaſting doors of your Soul, that the King of glory may come in, *Pſal.* 23. 7, 9. yet withal ſay, (4.) with the Centurion, Lord I am not worthy that thou ſhould come under my roof, *Mat.* 8. 8. nor am I worthy that I ſhould come to thy Table: and with *Mephiboſheth* (who was loved for *Jonathan* ſake as you for Jeſus-ſake)

ſake) wilt thou look (Lord) on ſuch a dead Dog as I am, ſo, as to let me eat bread at thy Table? 2 *Sam.* 9. 7, 8. O that you may trim your ſelf as he did to welcom home his Lord the King. 2 *Sam.* 19. 24, 25, 28. In this trembling frame muſt you draw near to the Lords Table, not approaching with a common Spirit, but well knowing that no other Ordinance is urged with that ſtrength and Severity as this is, 1 *Cor.* 11. 29, 30. and no duty doth ſtrike ſuch a terrour upon the Conſciences of Men as this doth, inſomuch that even evil perſons do think they muſt be good at that time, and have then good words, good works and good Prayers, *&c.*

8. There be three things eſpecially required of you in your participation of this Ordinance. Firſt ſelf-examination, there ought to be a ſearch as well as a Sacrament. 1 *Cor.* 11. 28. (1.) Examine your ſtate as *Lapidiſts* do their Stones, that you put not an everlaſting cheat upon your own Soul; thinking your ſelf one of Gods Jewels when indeed you are but a Baſtard *Diamond.* (2.) Examine your wants, as coming to your Soul market, what Sin you have to Subdue, and what grace to ſtrengthen; none goes to market, but they do enquire what their Family-wants be. (3.) Examin your ſins, ſearch for them as the woman did for the loſt groat; ſhe ſought and ſwept, ſwept and ſought (with a Candle in her hand) till

till she found it, *Luke* 15. 8. you must take *Davids* Lantorn and Candle. *Psal.* 119. 105. and search till you find all your Sins, saying to your own Soul (as *Samuel* to *Jesse*, are these all the Sons that thou hast. 1 *Sam.* 16. 12.) are these all thy Sins, if any one do not yet appear, sit not down till that be fetched, especially if it be a *Mordecai-Sin*, that will not bow to Christ, or a *Dalilah Sin*, that hinders your Soul most from a Resignation to Christ, (4.) Examin your graces as knowledg, Faith Repentance, Love, Zeal, Obedience, all those should be ready to wait on their Lord, their founder and their finisher, bring forth your bravery to entertain Christ.

9. The second thing required in the Ordinance, is self-excitation, you must stir up your self, as *Deborah* did; calling up her own Soul saying, awake awake, *Deborah*, awake awake, *Judg.* 5. 12. open there all the Springs of your Soul for Christ, as Christ opened all the veines of his heart for you. (1.) Open all your desires and affections for him; come to this Ordinance, as *Behemoth* to *Jordan*, with a mighty and an all-exhausting thirst upon you. *Job* 40. 23. bring strong affections and a lusty appetite to this Supper, where 'tis a vertue Sublime to to be an holy glutton, and to drink hearty draughts of the blood of Christ, that you may go away from the Supper as Christ did from his *Baptism*, filled with the Holy-Ghost,

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Mat. 3. 16. you must consider what is before you as *Prov.* 23. 1. but in that duty 'tis not your work to restrain, but to provoke appetite, and the rather, because Christ so exceedingly thirsted after your Salvation, *Luke* 12. 50. though he knew it would prove so costly to him; Christ saith, with desire I have desired to Eat this Supper with you, *Luke.* 22. 15. that had no need (for himself) of either you or it, how much more should you say, with desire I have desired to Eat this Supper with Christ, who is at all the charges, pain, and pains himself and all for your Eternal profit.

10. Secondly, excite and quicken up all your faculties, as the affections (those handmaids of the Soul) give attendance to meet Christ (the mistical *David*) just as the Virgins of *Israel* met literal *David* in their Singings and dancing, 1 *Sam.* 18, 6, 7, 8. every one Singing their part appointed them accordingly [hope] is sent out to wait for this King of glory, and if he come not [desire is sent out to fetch him, [Love, Delight, and Joy] receives and entertains him, all these Virgins go out to meet this blessed bridegroom, *Mat.* 25. 1. having first swept the House clear, and cast all the filth away into the brook *Kidron*, 2 *Chron.* 30. 14. *Math.* 13. 14. *Jam.* 1. 21. and brought forth their best bravery, (*Arras* hangings, *Persian* Carpets, rich stools, all their Plate and Jewels)

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to wit, all the graces of the Spirit (far surpassing *Aarons* rich garments that were for glory and beauty) all to prepare a large upper-Room for entertaining the King of glory: even so all the faculties of the Soul must be stirred up, to Improve their Interest in such a blessed guest, as (1.) your understanding must look round about him, and behold him altogether lovely from this *Sycamore-Tree*, as *Zacheus*. *Luke* 19. 3,4. *Cant.* 5.16. (2.) Your will must offer up both Sword and Keyes, *&c.* As the Major doth to his Prince at his entertainment. (3.) Your memory must be ready to Register every act of love to your Soul, remembring his loves more then Wine, *Cant.* 1.4. In a word Christ must be led into every Room of your heart: and Lastly all your graces must be excited, and made ready to receive [each] their Alms from Christs fulnes, as saving knowledg, justifying Faith, sincere Repentance, fervent love, *&c.* All come to touch him for healing vertue, well knowing that Christ comes with a Royal heart into the Soul to give abundantly and like himself, no mean gift can come from so noble an hand and heart, and that all this may be done you must use the third thing required, to wit, strong Invocation; coming as a Prince to him *Job.* 21. 37. and begging his grace (in all) with your whole heart. *Psal.* 119. 58.

11. The third general is your Improvement after all. When Faith and all your other graces (together with your affections and the faculties, of your Soul) have plaid their part in the Mount; and brought you even to a Transfiguration, as was done both to *Moſes* and to the *Meſſias*, *Exod.* 34. 29. & *Luke* 9. 29. then. (1.) You muſt tremble to loſe that luſter and glory that God hath put upon you by your converſing with him: if he hath made you one of his Jewels by communicating his preſence to you, *Mal.* 3. 17. then ſhine as a Jewel in all your Relations, that all which ſee you may acknowledg you to be a ſeed, the Lord hath been bleſſing, *Iſa.* 61. 9. (2.) Be thankful to your Lord for this ineſtimable benefit, *Pſal.* 116. 12. be of a rendring diſpoſition, and that in your life as well as with your lip. If *Davids* condeſcenſion to ſuch a dead Dog (as *Mephibo ſheth* accounted himſelf) was ſo admired by him. 2 *Sam.* 9. 7, 8. how much more by you that in rigour of Juſtice might be fed with Wormwood, and have the waters of gall to drink, *Jer.* 9. 15. yet the Lord gives you the fleſh of his own Son to be meat indeed to you, and his blood to be your drink indeed. *Joh.* 6. 55. that might ſay I will not feed you at all, *Zech.* 11. 9. (3.) Let it be an everlaſting obligement on you, to keep far from every evil matter, *Exod.* 23. 7. The Oath of God (no leſs is a Sacrament) is upon you, lay Gods

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charge upon all your corruptions, *Cant.* 2. 7. you are *Vas Signatum*, shall you Sin, *Neh.* 6. 12. your all is for the Prince, *Exek.* 44. 3. do singular things for Christ, that doth singular things for you, *Mat.* 5. 47.

The Seventh Walk of a Christian wherein all the other Walks do meet, is the Lords-Day.

CHAP. XI.

1. Considerations, and 2. Directions, before, in and after it. 1. Consideration, Remember to keep holy the Sabbath-day, *Exod.* 20. 8. you must first Consider the Number of it; Before the fall (when Mans nature was pure) that the Lord God gave Man but one Commandment, to wit, that of not eating the forbidden Fruit: but after the fall (when Mans nature was defiled) God gave him ten Commandments, and those mostly prohibitive to stop his proneness and strong Inclinations unto evil: The first of the tenth doth teach you the Object of Worship; The second, the matter of Worship; the third, the

the manner of worſhip (both of outward and inward worſhip in all theſe) as the fourth teaches you the time of worſhip, inwardly and outwardly alſo. The time of worſhipping God, is not left to mans own liberty, for then the looſe heart of man would keep no time at all, though time of worſhip (as well as, that God is to be worſhipped) is [*Juris naturalis*] written on the Tables of mans heart, yet one of ſeven is [*Juris poſitivi*] and written on the Tables of ſtone; both which are the Writings and the workmanſhip of God, as *Exod.* 32.16. The fourth Commandment cloſes up the firſt Table. (1) As the moſt powerful means to keep all the three former, and (2) As it draws into one the whole worſhip of God: and [laſtly] as it makes Gods worſhip known to the World, which otherwiſe would not be ſo well known, as it is by keeping a day for it.

2. Conſider ſecondly the Scituation of it, as the fourth Commandment is placed by God [himſelf] in the cloſe of the firſt Table, ſo likewiſe before the front of the ſecond Table; it ſtands in the midſt of both, to ſhow you, that the Obſervation of both Tables in the *Decalogue*, depends much upon the Sanctification of the Sabbath, which hath influence on both Tables; for as the immediate honour and worſhip of God (which is brought forth and ſwaddled in the three firſt Commandments)

is ſuckled and nurſed up in the boſom of the Sabbath; ſo the keeping of the Sabbath is the beſt expedient, and the moſt bleſſed help for the keeping of all the ſix following Commandments; thus it appears, that the Sabbath is [*caput & Compendium Religionis, & omnem Dei cultum in ſe Continet*] 'tis the head and *Epitome* of all Religion, containing in it the whole worſhip of God, and the whole duty of man, reſpecting both his holineſs to God and his righteouſneſs to men.

3. The third Conſideration is, the Influence of it; that Religion and the power of Godlineſs is, juſt as the Sabbath is, as the Obſervation of the Sabbath finds reception, accordingly doth true Chriſtianity decay or flouriſh in Perſons, Families, Towns, Cities, Kingdoms and Countrys. It decreaſes or increaſes juſt as the Sabbath is eſteemed, or diſeſteemed. This might be demonſtrated (without difficulty) both by Scripture and Reaſon, or Argument, as well as by Experience: moreover 'tis richly worth your Obſervation, that when the Children of *Iſrael* broke the fourth Commandment only in the matter of gathering *Manna*, the Lord taxeth them for the breaking of all the Commandments, *Exod.* 16. 28. becauſe he that makes no Conſcience of breaking the Sabbath, will not ſtick (when it may ſerve his turn) at the breaking of any other Commandment, he ſtands alike affected unto all;

all; the whole Law is but one *Copulative. Ezek.* 18. 10, 11, 12, 13. 'Tis like a Chain that is dissolved by the loosening of one link; that an offence in one, makes guilty of all, *Jam.* 2. 10. *All Sins flow from the same corruption as Temptation draws it out; he that breaks one (especially this fourth) habitually breaketh all, not so Actually.*

4. The fourth Consideration is, the stamps on it, that as the Sabbath is the Mother of Religion. So God hath put four Immortal stamps upon this precept that concerns it, above all the other nine precepts: as (1) It hath such a Preface before it, as none of the other hath, to wit, [Remember.] (2) Whereas the other nine are delivered either negatively (as most of them are) or positively only. The fourth is delivered both ways. (3) Whereas the other Commandments are delivered to a mans person only [*Thou* and *Thon.*] This is not to our persons only, but to our Families and Relations also. [*Thou* and *Thine*, *Thon* and all *Thine.*] (4) It hath more grounds and Reasons alledged in it (to enforce the Observation of it) then any other precept, as 1. 'Its own Equity. 2. Gods bounty. 3. His own Example. and 4. The days benediction. Those four Immortal stamps and Characters of Authority, you must neither forget nor neglect, much less the Sabbath, but remember to sanctify it; the Gentiles as well as the *Jews* are obliged

obliged to obſerve it, ſeeing the ground of it is general, (to *Gentiles* as well as to *Jews*) and the Equity of it perpetual, for the Commemoration of Gods Creation of the World, and of Chriſts Redemption of it, have (both) an Univerſal and an everlaſting Equity in *Them*.

5. Conſider fifthly, the ſenſe of its preface [Remember] imports three things: 1. The Antiquity of the command, (as 'tis ſaid in another Caſe, 1 *Chron.* 4. 22.) Theſe are ancient things, almoſt as ancient as the World it ſelf, *Gen.* 2, 2, 3. and the ceaſing of *Manna* on the ſeventh day. *Exod.* 16. 24, 30. plainly ſhews, that [*ab ipſius Mundi primordio invaluiſſet Sabbati Obſervantia*] the Sabbath was kept from the beginning of the Creation before the promulgation of the Law at *Sinai*, *Exod.* 20. which was added, becauſe antient things are apt to wear out of the mind of Man; and the *Devil* had endeavoured to blot out the Remembrance of the Sabbath, and of the Creation in the long-lives of the *Patriarks*, that ſo he might Uſher in that fooliſh conceit of the Worlds Eternity, ſo cryed up by ſome Heathen Sages, though decryed and exploded by the wiſeſt of them. 2. It implies the weightineſs of the Command; 'tis not left either to your pleaſure, or to your leiſure, or liking, (as a frivolous or indifferent thing) that may admit either of a diſpenſation or a

discharge; but among all your other necessary duties, you must Remember this duty of weight and of great importance: and 3. It Imports mans proneness to forget it, ever since his memory was wounded by the fall, therefore is he oft call'd on to remember: Alas you will forget it (thinking your own thoughts, *&c.*) before you be aware.

6. Consider the morality of it: the fourth Command doth indeed consist of some things Temporary and Ceremonial (and so by consequence changeable) peculiar to the *Jews*: as (1) Not stirring out of their places, *Exod.* 16.29. (2) Not kindling of Fires, *Exod.* 35.3. (3) Nor carrying burdens, *Jer.* 17.21. *Neh.* 13.15,16,17. So likewise their Sabbath was (4) A sign 'twixt God and them, *Exod.* 31.13. *Ezek.* 20.12. and (5) In remembrance of their deliverance from *Egypt*. *Deut.* 5.15. Yea (lastly) there Seventh day was to be Observed with several Rites. *Num.* 9.10. all which are Typical, and so Temporary and Changeable; besides all these appendices, there is another part of it which is moral and perpetual; as (1) That there should be a day of Sabbatizing or Resting [as the Word [*Sabat*] signifies,] (2) That this day should be kept holy to the Lord; and (3) That a Seventh day should be observed as an holy rest, not this or that particular Seventh day, but one of the Seven: For, 1. The precise time of the Seventh-day,

from the Creation, is loſt by the Suns ſtanding ſtill in *Joſhuahs* days, and by its retrograde Motion ten degrees in *Hezekiahs* days, *Joſh.* 10. 13. *Eſa.* 38. 8. Hence ſome think that our Lords-day is the very ſame numerically with the Seventh-day, if ſo, then we keep Gods-day commanded here.

7. Again ſecondly, as the Suns ſtanding ſtill and running backward made an alteration, in the courſe of the univerſe, and ſo did loſe [as to us] that preciſe computation of the Seventh day. So likewiſe, ſhould that preciſe part of 24. hours (from the Creation) of the Seventh-day belong to the morality of the fourth Commandment, then ſuch as Travel by Sea, either Eaſt or Weſt to ſuch and ſuch degrees, are obliged to Impoſſibilities; for by the diſtance of Climates, they may gain or loſe, half a day or a whole day, (as Sir *Francis Drake* did, who putting a girdle about the World in his Sea-Voyage, though a critical meaſurer of time, yet through the Variation of Climats, loſt one day. (*Fullers Holy State. Chap.* 22. *Book.* 2. *Pag.* 128. In his life.) So that 'tis Impoſſible for them preciſely and punctually to obſerve that part of time. (*Ibid.*) Neither is it ſaid in the fourth Command: [Remember to keep holy the Seventh-day,] but 'tis ſaid, twice over, [keep holy the Sabbath-day] which doth not only reſpect the *Jewiſh-Sabbath* under the Law, but may alſo have

have reference to the Chriſtian Sabbath under the Goſpel. The *Hebrew* Text may as well be read thus, Remember the reſting-day to keep it holy, [a ſeventh-day is the Sabbath of the Lord thy God.] So that he who Remembers to keep a Religious reſt weekly, is no breaker, but a true obſerver of the fourth Commandment.

8. Fourthly and laſtly, 'tis worth your obſervation that the Seventh-day after the Creation is not butted and bounded with the Evening and the Morning, as all the other ſix days are, *Gen.* 2. 2, 3. becauſe (as may be ſuppoſed) the time would come under the Goſpel, wherein the Sabbath ſhould have a new beginning and a new ending, when all things were to be made new by Chriſt, *Revel.* 21. 5. and if all things, then (by conſequence) the Sabbath is made new by the Lord of the Sabbath, *Mat.* 12. 8. *Mark.* 2. 28. And hence is that new Sabbath cal'd the Lords-day, *Revel.* 1. 10. which very Phraſe Imports the Lords inſtitution of it, as paralel Phraſes do (the Lords Supper, the Lords-Prayer, the Lords-Table) intimate that he Inſtituted all theſe. It being the manner in the Apoſtles-days to call all things [the Lords] rather then [Chriſts.] [ἐν τῇ ἡμέρᾳ κυριακῇ] the Article [τῇ] (ſet before it) makes it ſound in ſenſe [that Lords-day] 'tis predicated of him denominatively as it is, of, or belonging properly to the

Lord, 'tis expreſſed by an Adjective poſſeſſive, as ſhewing the day to be a part of Chriſts poſſeſſion, not only as all other days are his by Creation, but this is his (more Emphatically cal'd ſo) by way of Conſecration and Inſtitution.

9. This leads to the ſeventh Conſideration, the Actions of it, that 'tis more then probable, Chriſt (himſelf) in his own Perſon was the Author and Inſtitutor of the Firſt-day-Sabbath, ſuppoſing thoſe few things, which ought to be ſuppoſed: as (1) That Chriſts life was the light of Men, *Joh.* 1.4. as he is the Object of your hope, ſo he muſt be the pattern of your holineſs; he will not be your Saviour for happineſs, unleſs he be your Samplar for holineſs too, 1 *Joh.* 3. 3. (as above) therefore he bids you learn of him, *Math.* 11.29. [*Imitari quem colimus eſt ſumma Chriſtianitatis.*] Conformity to Chriſt (whom we Worſhip) is the very Sum of Chriſtianity, 'tis an Imitation of his Morals, though his Miracles and Mediatory Actions are unimitable. Chriſt came primarily as the price of our Redemption, but ſecondarily as the pattern of our Sanctification, and ſo gave us an Example that we ſhould follow his ſteps. 1 *Per.* 2. 21. and he inſtructs us by his doing as well as by his teaching, *Act.* 1. 1. [to do and to teach.]

10. The premiſſes being granted, that Chriſts [doing] inſtructs us as well as his teach-

teaching, you will find this one of Christs [doings] to keep the first day holy (himself) after his Resurrection; as he rose again (after he had rested all the *Jewish Sabbath* in the grave) upon the first day morning; So he came the very next first day into the midst of his disciples (then Assembled,) *Joh.* 20. 19. and the very next first day (immediately after that) he came to them again also. *Ver.* 26. The like he did ('tis very probable) every first day during the 40. days he continued upon Earth between his Resurrection and Ascension, because the Sabbath-day (being also the first day of the week) the Apostles still kept their holy Assemblies, *Act.* 2. 1. and then was the holy Ghost given to them. The (2) thing to be supposed (briefly) is, that Christ taught his Disciples the observation of the first day-Sabbath, not only by his appearing once and again to them on this day in a Solemn manner, and thereby approving of their meetings on that day, but also by his speaking to them of the things pertaining to the Kingdom of God, (all the 40. days of his abode on Earth with them, no constantly but by intervals on each first day,) *Act.* 1. 3. and surely this great concern of the time of worship must needs belong to the Kingdom of God. The (3) thing to be supposed is that Christ is as faithful as *Moses*, who ordained all things generally necessary and profittable for the Church, *Heb.* 3. 2. and

no

no less can be the observation of the Sabbath, so needful as above.

III. The eighth Consideration is, the Arguments for it. The many Arguments for the First-day-Sabbath, which for brevities sake I shall here but name. as (1) Christs own pattern, as above. So (2) the Apostles practice, whom undoubtedly Christ instructed, (during the 40. days) in the change of legal Sacrifices, Sacraments, and Ministry into Evangelical (as all grant) and why not of the *Jewish-Sabbath* into the Christian, since there is the same Reason; otherwise the Apostles would not have kept their Solemn meetings on the first day, as they did, *Act.* 2. 1. & 20. 7. (the Apostle being at *Troas* several days might have kept any of the seven-days, yet pitches on the first day for Prayer, Preaching, and Celebrating the Lords Supper,) 1 *Cor.* 16. 2. As Christ is the Rule Ruling, so the Apostles are the Rule Ruled, and we should follow them as they followed Christ, 1 *Cor.* 11. 1. The (3) Argument is the precept of the Apostles (as well as their practice.) They did not only observe it themselves, but they also prescribed it to others, *Phil.* 4. 9. 1 *Cor.* 16. 2. [Every first day, *&c.*] Which implys, (1) That their Solemn meetings were on the first day. (2) That this day was well known among Christians for their meeting day, this Epistle being writ to the *Corinthians* about 23. Years after Christs death,

(3)

(3) This day was injoined for such holy exercises, as Collections usually followed in primitive times, *Act.* 2. 42. (4) The word (every) shews 'twas no occasional prescription, but a perpetual Ordinance, and (5) Ordained to be observed in all the Churches, 1 *Cor.* 4. 17. 1 *Cor.* 11. 23. Besides [κυριακὴ] the Lords-day is added in the old *Greek-Copy*, as *Beza* witnesseth, on 1 *Cor.* 16. 1. [καθ' μιαν.]

12. The fourth Argument is, from the proportion or equality of honour due to Christ with the Father, *Joh.* 5. 23. The Son must be honoured equally with him, and 'tis no Robbery, *Phil.* 2. 7. As the Father hath been honoured with the Seventh-day Observation (his resting day) from the Creation to the Redemption of the World. So the Son must be honoured from thence to the consummation of the World with the first-days observation, which was his resting day. *Heb.* 4. 10. and that from a greater work, as *Jer.* 23. 7, 8. otherwise there would be no equality: The (5) Argument is, the prophecies of the old Test. that the Sabbath of the new Test. should be on the first-day of the week; as the Institution of Circumcision on the eighth-day, the *Psalms* [on *Shemineth*] or eights, and *Psal.* 110. 3. with 118. 24. *Math.* 21. 42. *Act.* 4. 11. speaks all of this day as the latter Scripture expounds the former, *&c.* The (6) Argument is, the prerogative of this day above other days,

days, as on this day, (1) The light was Created and the Angels of Light also, (2) *Israel* went through the Red Sea. Ancients say (3) God fed them with *Manna*, (4) Also on this day the star appeared to the wise men, and (5) That Christ fed 500. with 5 Loaves, and (6) Was Baptized on it, however rose upon it, And (7) is Gods Judgments upon profaners of it, and the (8) The constant and continued custom of the Church to keep it, in all ages since Christ.

13. The second thing (after the pregnant considerations) is the practical and profitable Directions, how the Christian Sabbath may be Sanctified so, as to bring a Spiritual blessing into the Soul. The first Direction: prepare to meet your God, O Christian, *Amos* 4. 12. there is no work (either Natural or Artificial) but it requires preparation, how much more this Religious work! the Husbandman prepares for his Husbandry, and the Musician for his Musick, and shall not you [that are part of Gods Husbandry, 1 *Cor.* 3. 9.] have your Soil prepared for the Celestial seed. O pray to the only preparer of hearts. *Prov.* 16. 1. to the skilful Musician, that he may tune your harp (your heart) to Sions Song, and Sabbath-services, that you may make melody therewith and therein to the Lord, *Eph.* 5. 19. The second Direction is, set some time apart (at least) the evening before the Sabbath to trim

trim your Lamps for meeting your Bridegroom, *Math.* 25.7. The Traveller makes all ready over night for his Journey intended next morning; and that Oven which is heated the night before, will be the sooner fitted for baking in the following day: the *Jews* had their preparation for the Sabbath the evening before it, *Mark.* 15.42. *Joh.* 19.31. their preparation to the Sabbath began at three a Clock in the afternoon, having [*Sabbatulum ante Sabbatum*] afore Sabbath, before the Sabbath. Those of *Tiberias* began the Sabbath sooner then others, as those of *Trephore* continued longer, laying down this as their Rule (as *Buxtorf* relates) *Tutius est tollere de profano & addere ad Sacrum, quam tollere de Sacro & addere ad profanum*; 'Tis safer to pinch a part of the week-day, than the least part of the Sabbath-day.

Our own *Chronicles* tell us, that the *Saxons* (in those dark times) were so devout, as not to allow their secular affaires to entrench upon their Sabbath-days Devotion, and therefore began their preparation at three in the afternoon on the last day of the week; insomuch that our forefathers at the Ringing of the Bell to Prayer at that hour, the Husband-man would give over his labour in the Field, and the Trades-man his work in the Shop, and set themselves to prepare for the Sabbath: *Clarks, Engl. Martyr.* Pag. 30. Tells of *Edgars* Law to

to this purpose. And *Tacitus* saith [*Nox diem ducere videtur*] the night seems to lead the day, as the evening, in *Gen.* 1. is (all along) set before the Morning, and therefore the evening before must belong to it. O how the Devotion of those dark days condemns the Indevotion of our (more knowing) times, wherein Men are so far degenerated from their Auncestors Zeal, that they dare entrench upon the holy time, either in worldly works or in foolish games, as if the waters of the Sanctuary (that full-Sea of knowledg promised, *Esa.* 11.9.) had extinguished the fire of the Sanctuary, to wit, that former Zeal and fervent devotion in Solemnizing Gods Sacred Sabbath in the entire extent of it. 13. I the longer insist upon this second Direction, because usually, as men measure to God in preparation, God remeasureth to men in performance of his blessing: I have found my best Prognosticks about what communion with God I should enjoy on the Sabbath-day, from the Divine influences I have had upon my heart the evening before.

15. The third Direction is, Remember, not only to prepare for it, but also to long after it, as a day of desires to your Soul, the preface (Remember) spreads it self over all the duties of the Sabbath, before, in and after also: *Drusius* tells of an holy *Jew* that would usually go out early in the Morning of the Sabbath,

and

and having put on his beſt Apparrel would, cry out (*Veni ſponſa mea*) come my bleſſed Bride, thou art welcom; as being exceeding glad of 'its comming. If you, (with the Mariner) have lanched out your heart (the Ship) out of the Haven of Worldly mud over night, you will long for the Morning, (as *Pſal.* 130. 6.) to hoiſe up Sail for your Voyage to the Cape of good Hope, and you cannot then but riſe early as *Iſrael* did in their Siege of *Jericho* upon the Sabbath day. *Joſh.* 6. 15. have not you the ſtrong holds of Sin (as they had the walls of *Jericho*) to batter down. O long for this Queen of days (as the Antients cal'd it) for your Souls market-day, having caſt up all your Spiritual wants overnight. Say with *David*, my Soul longeth, yea even fainteth for the Courts of the Lord, O when ſhall I come and appear before him, *&c.* *Pſal.* 8. 42. & 63. 1. & 42. 1, 2.

16. The fourth Direction is, Improve every part and parcel of the Lords Sabbath for your Souls edification and advantage (either publickly, or privately) in holy and Religious exerciſes; the *Hebrew* word (*Shamer*) to (keep) the Sabbath, ſignifies ſuch a careful and diligent keeping, as is that of Gold or precious things, which a man would not loſe any part or parcel of: how careful is the Gold-Smith of keeping the very filings of his Gold, and the Apothecary (in his beating of Pearl to Powder)

Powder) is extraordinary watchful, that the leaſt duſt of it fly not out of his Mortar; and why? Becauſe a little of ſuch things is very pretious and of great value: Thus the ſmalleſt part of this Holy-day is of great price, take heed of loſeing the leaſt moment of the pretious Sabbath (one Inch whereof the Damned in Hell would give worlds for, if they had them) but improve the whole day for Gods glory and your Souls good. O then, that practice (of too many perſons in too many places) in making Gods Sacred Sabbath the very voider and dunghil for all refuſe-buſineſſes (putting them off to that day) muſt needs be a great provocation to the moſt high and holy God, 'tis a Scripture wonder, [will a man rob God? [or, *Hebr.* will *Adam* plunder *Elohim?*] *Mal.* 3. 8. Seeing the whole day is conſecrated both by God, and alſo (as *Ananias* goods) to God, it is dangerous to keep back any part of it for your own uſe, *Act.* 5. 1,2,5, 10. and not keep it wholly and (in every part of it) holy to the Lord.

17. The fifth Direction is, make this day a day of your delights, as before a day of deſires; delight in the day, and in every duty of the day; account the Sabbath not only your duty, but alſo your priviledg, not only your work, but your wages too, *Iſa.* 58.13. Call the Sabbath your delight, and if it be not ſo, you may not call it ſo; ſurely it was not ſo to

thoſe

thoſe Worldly wretches that cryed, when will the Sabbath be over, *&c. Amos* 8. 5. as if they had been in the ſtocks, all the while they were keeping a Sabbath; The *Greek* word for delight is [καλλώπισον.] Septuag. *Pſal.* 37. 4. *&c.* Which comes from the word [τρυφη] that ſignifies Paradiſe, or place of pleaſure; to intimate, the Lord and his Sabbaths may not be as ſtocks to you, but as a Paradiſe, and a place of pleaſure; you ſhould take as much delight therein, as in walking the Round in the choiceſt Spring-garden. O how ſhould you bleſs God for the Sabbath, as *Neh.* 9. 14. and rejoice in it again the day the Lord hath made (for Spiritual delight,) *Pſal.* 118. 24. counting it ſo, and making it ſo; not only a delight, but alſo holy and honourable and becauſe holy therefore honourable. O may you but be in the Spirit on this Lords day, (as *Rev.* 1. 10.) and taſt how good the Lord is, (*Pſal.* 34. 8.) in the dainties of holy duties, and in his heart refreſhing and Soul-raviſhing Ordinances; you will find moſt incomparable pleaſure therein, and far-far exceeding all the dirty delights of ſenſualiſts and Sabbath breakers, *Prov.* 14. 10. *Job* 27. 10.

18. The ſixth Direction, be not weary of it before it be over. The whole Sabbath ſhould be ſpent without wearineſs, in works of Piety, mercy and neceſſity, and in none elſe; here's variety to prevent nauſeating in works of Piety

you may pass from one Ordinance to another, (as the Bee flys from one flower to another) and not be weary; and from works of Piety you may go to works of Charity, and from thence to works of necessity for your own natural nourishment: O then, here is no need of crying out [what a weariness is it] as *Mal.* 1.13. or [when will it be over] as *Amos* 8.5. as if in little ease all the while; Carnal hearts know not (indeed) how to wear out the Sabbath ('tis such a weariness to them) and therefore they wish it over, full loth would they begg *Davids* office out of his hand (of being a doorkeeper in the house of God, who must be first in and last out,) *Psal.* 84. 10. and what would they do to spend an everlasting Sabbath in Heaven, that are so troubled and tyred with a short one on Earth, not without a world of wilful distractions, but the Spiritual heart that is rapt up and ravished in Spirit, *Rev.* 1.10. and is in the fear of the Lord (and in the comforts of the holy Ghost) all the day long, *Prov.* 23.17. can wish with *Joshuah* that the Sun stood still on that day for more killing of Sin, and quickning of grace.

19. The seventh Direction is, be sure you make it a right day of restraint to you, as it is called, *Deut.* 16.8. (*Yom ignatsereth*) *diem Interdicti*, a day of prohibiton from all Improper work; the same word is used, *Numb.* 16.48. and the Plague was stayed, or restrained by either

either (1) Intreaty, as 2 *Sam.* 24. 21. or (2) By Authority and Commands or (3) By strength and force; all these ways you should Remember to [keep] the Sabbath, If your keep not your heart with all keepings, *Prov.* 4. 23. You can never (keep) the Sabbath holy. The Plague of your heart (mentioned, 1 *King.* 8. 38.) will not be stayed or restrained, unless you, (1) Offer upon Christ (your Altar, *Heb.* 13. 10.) Your Intreaties to God with *David* 2 *Sam.* 24. 21. and (2) Unless you lay Gods charge and command upon your extravagant heart to keep within compass, *Cant.* 2. 7. Yea and (3) You must use holy force and Violence (going but in Gods strength, *Psal.* 71. 16.) to restrain your loose, slippery and treacherous heart, both from wicked, and from worldly work on that day, for in the former work you keep the day to *Satan*, and in the latter to your self, but not to your Saviour in either; besides every wicked work is cursed Sin any day, but 'tis doubly so on the Lords-day, the reason being a great aggravation of the Sin, like that in, *Est.* 7. 8. 'tis a ravishing the Queen of days before the very face of the King of Kings: and every Worldly work done on Gods-day can never expect Gods blessing, but will be a Canker, and may say with *Jacob*, I shall bring a curse and not a blessing, *Gen.* 27. 12. he that did but gather a few sticks (a small business some may say) was paid home with

ſtones, becauſe he did preſumptuouſly on that day, *Numb.* 15. 30, 32, 33, 36. If you muſt do no manner of work, (ſave only the three works of Piety, Charity, and Neceſſity,) no manner of Worldly work, much leſs wicked work. O do not eat forbidden fruit, when you may eat of all the Trees in the garden, on your ſix days, do not your own works, (but ceaſe from them, *Heb.* 4. 10.) nor ſpeak your own words on this high and holy day. *Iſa.* 58. 13. *Exod.* 31. 14.

20. The eighth Direction is, never ſatisfie your Soul with ſpending one Sabbath, without enjoying ſomthing therein of the Lord God of Sabbath; never content your ſelf with *Elijahs* Mantle, without the Lord God of that Mantle, 2 *King.* 2. 14. O let it not be enough to you (as it was not enough to *Abſolom* to live in *Jeruſalem.* 2 *Sam.* 14. 32.) without ſeeing the Kings face; cry with *David* (in every duty of the day) O when will God come unto me? *Pſal.* 101. 2. To miſs of a good friend is ſad, to meet him is joyful, *Pſal.* 73. 25. If you miſs of this your beſt friend, this will juſtly ſadden you (as it did even *Saul* himſelf, 1 *Sam.* 28, 15. If you meet him and miſs him not, If your friend (the King of Saints, *Rev.* 15. 3.) Sit at your Table, then your *Spiknard* will ſend forth the ſmell thereof, *Cant.* 1. 12. Such a ſign of ſweet friendſhip and fellowſhip muſt needs fill your heart with joy unſpeakable, and full of

glory

glory (as it reminds and repreſents your Communion in Heaven) and make the Sabbath a delight (indeed) to you; then ſhall you delight your ſelf in the Lord and he will (not only) cauſe you to ride upon the high places of the Earth, but alſo, upon the heights of the Heavens, where you ſhall keep an everlaſting Sabbath (in which all Sabbaths meet) and whereof there is no evening. *Iſ.* 58. 13, 14. *Pſal.* 37. 4.

21. The ninth and laſt Direction is, be careful to cloſe up the Sabbath with a gracious frame of heart when (with *Zacheus*) you have got a view of your ſweet *Jeſus* from top to toe, upon the *Sycomore-Tree* of ſome Goſpel-advantage (though low of ſtature in your ſelf) this is your after-duty, be ſure you take Chriſt home with you, and joyfully receive him there, as he did, *Luke* 19. 3, 4, 5, 9. he is (you'l find) the moſt bleſſed gueſt that brings Salvation, with him as well as a Supper, *Rev.* 3. 20. Reflect then upon the whole carriage of your heart all the day; and falling down upon your knees. (1) Beg pardon for your drowſineſs or diſtraction, for your want of ferveney of Spirit in ſerving the Lord, *Rom.* 12. 11. And a Sabbath frame of Soul. (2) Return praiſe for the Angels moving the waters in order to any healing, either the weakneſs of your grace or the ſtrength of your Corruption: loſe not the warmth of the day in the cool of the even-

ing, for want of watchfulneſs; and let Sabbath day thoughts abide with you all the week-days, then week-day thoughts will leſs trouble you on the Sabbath day.

Of Family-Duties, the firſt Pregnant Conſiderations, ſecond Practical and profitable Directions.

CHAP. XII.

1. Hitherto of the walk of a Chriſtian in perſonal Holineſs; a ſhort diſcourſe of his Relative Holineſs in the cloſe of all. Conſider the firſt, 'tis true, a man is, what he is in private and in perſonal Actions habitually, either good or evil; and 'tis as true, that a man who is good privately and perſonally, cannot but be good Relatively alſo, he will labour to be good in all Relations: he will deſire and endeavour to be holy as a Father, as a Husband and as a Maſter; this holds true in all other Relations, Superiour, Inferiour or Equal, as a Wife, as a Child, and as a Servant Yea as a Magiſtrate, and as a Miniſter, *&c.* All perſons are Really, what they are Relatively;

tively; unsound hearts (like the Piller of smoak in the Wilderness) will have a dark side, as well as a bright, because they be not, what they seem to be, they be not to God, what they seem to be to men, you may not be like the Candle in a dark Lantern, that gives but light one way; but rather as the Candle set upon the Candlestick that disperses its light every way, into every corner of the House, you must not be diligent in one Relation, and negligent in another, but be holy in all Relations wherein God has set you.

2. The second Consideration is, Religion (in Truth) disperses it self into every Relation, and makes the New-Creature, [ζῶον πολιτικον] a publick-Creature, for the good of others, a blessing, (*Gen.* 12.2.) to Family-Relations, and so by consequence to both Church and State, whereof a Family is the *Epitome*, being (as the *Philosopher* saith) the first Society in Nature: as before the flood, [both] were bound up in private Families, as in a little volume: so now, the way to have both good, is to have Families good, whereof Churches and Kingdoms do consist to make them as great *Folios*; Religious Families are blessed nurseries out of which are transplanted a good Son into one place, a good Daughter into another, and these bring a blessing along with them to those several places, as *Jacob* did to *Laban*, *Gen.* 30.27,30. and *Joseph* to *Potiphar*,

Gen. 39. 23. those two blessed branches of the *Patriarks* Families, (though transplanted into a Forraign Soil) carries a blessing to Forraign Countreys.

3. The third Consideration is, seeing 'tis the Lord that sets the Solitary in Families, *Psal.* 68. 6. and appoints the bounds of your habitation, *Act.* 17. 26. the placing of persons in this or that place and habitation is from the appointment of the Lord thereof; as your being, so your dwelling is from the Lord, and this is not for wordly conveniency only, but for the worship of God, *Deut.* 6. 6, 7. & 11. 18. 19. which is your homage and quit-Rent, you must pay to the Lord of all, *Act.* 10. 36. *Prov.* 3. 6. *Deut.* 26. 17. *Gen.* 18. 19. Hereupon every new house was to be dedicated to God, *Deu.* 20. 5. with Prayers and Praises, as *David* did his, *Psal.* 30. title, and as all should be Sanctified, 1 *Tim.* 4. 5. the walls of your house are ever before the Lord, *Isa.* 49. 16. and therefore Holiness to the Lord should ever be writ upon them, *Zech.* 14. 20. that your house may be as the house of *David*, *Zech.* 12. 8. *Psal.* 101. 2. and as *Melanctons* Prince, a Church Court and Academy.

4. The fourth Consideration is, in two branches. 1. Keep out Sin, that grand trouble house, *Job* 5. 24. & 11. 14. & 22. 23. do you visit your habitation, 'tis a great mercy, deny'd to many; put Iniquity far from your Tab-

Tabernacle (by Repentance and Reformation) and while God fills your houſe with good things, do not you fill it with evil Sins. O let not this be your kindneſs to your friend, 2*Sam.* 16.17. O do not thus requite the Lord, *Deut.* 32.6. your houſe ſhould be all built of *Iriſh-Oak* (as it were) which cannot endure any venemous *Spider* to come near it; 2. You muſt keep in the *Ark*, as well as keep out Sin, thus did *David*, *Pſal.* 101.2, 3. he would ſet no wicked thing before him, yet he did the holy *Ark*, before which he danced with all his might 2 *Sam.* 6 14,16,17.

5. That you may be rightly guided in this laſt walk of a Chriſtian, to walk in your houſe with a perfect heart, as *David* did, *Pſal.* 101.2. and both keep out Sin, and keep in the *Ark*, to wit, Religion, as *Obed-edom* did and was bleſſed for ſo doing, 2 *Sam.* 6.11. take theſe following directions (the ſecond thing propounded) which relates, Firſt, to the Governours of a Family, and Secondly, to the governed in it. Firſt to Governours. the (1) Direction is, whereſoever God hath ſet out the bounds of your habitation, *Act.* 17.26. though God ſay to you, as *Gen.* 49.13. (*Zebulun* ſhall dwell by the Sea-ſhore) an unruly Neighbour, and that yields no good Air, and it may be not an houſe to your liking in all things, yet ſay, this is the place appointed me of God, and having God for your Portion there,

there cry with *David*, your lines are fallen to you in a pleasant place, and that you have a goodly heritage, *Psal.* 16. 5, 6. Gods company (to give all good things to you, *Math.* 7. 11. and to take all evil things from you) makes a Cottage, yea a Cave to become a Stately Court, and a Princely Palace, for where the King is there is the Court: though you have not all to your mind, yet this will make you say, you have all (as *Jacob*, *Gen.* 33. 11. & as *Paul*, *Phil.* 4. 18.) in having him, that hath all: yea though you have nothing (in comparison) yet possessing all things in him. 2 *Cor.* 6. 10. when you have got the Divine Art of contentment, *Phil.* 4. 12. O Remember how the great Architect of the World had not a house to put his head in (though he was the Carpenter, *Mark* 6. 3. and the builder of all, *Heb.* 11. 10.) *Math.* 8. 20. *Phil.* 2. 7. 2 *Cor.* 8. 9. and how those great Favourites of Heaven wandred about in Sheep-skins, &c. *Heb.* 11. 37. 38. Having no certain dwelling place. 1 *Cor.* 4. 11. Suppose you have none (or but a mean one) on Earth; yet have you one (and that a Magnificent one) in Heaven, 2 *Cor.* 5. 1.

6. The second Direction is, having an habitation appointed you of God, be sure you make the Lord your Counceller about a yoke-fellow (whether you be Male or Female) if you have a call thereunto; Marriage [*quasi*] Marre-

Marre-age or Merry-age, 'tis the making or marring of you for your whole life; of all your civil affairs, there is none of the like Importance as this, having an Influence upon all your days you live in the World: 'tis like a ſtratagem in War, that cannot be recal'd when you will: according to your choice of a good or evil Spirit (you bring into your bed and boſom) you make your houſe a laſting Heaven or Hell; You are mine, and I am yours, [*brevis quidem eſt Cantiuncula, longum vero Epiphonema*] is a ſhort Song, but it hath a long underſong, therefore (an Errour herein being Irrecoverable) you have need of *Argus* his hundred Eyes, as well as *Briareus* his hundred hands, and of Gods Counſel (above all) that you lay not the foundation of a laſting ſorrow thereby; and that your *Conjugium* prove not a *Conjurgium* a continual croſſing (inſtead of comforting) one another, when two are in one yoke and each draws contrary ways to the other. Hereupon (ſome ſay) that *Adam* in his deep ſleep was praying for a meet-help, *Gen.* 2. 21. and the Scripture ſaith expreſly, that *Iſaac* went out to confer with God (in Prayer and Meditation) about this weighty matter, *Gen.* 24. 63. a good Wife is from the Lord, *Prov.* 19. 14. And ſo is a good Husband.

7. The third Direction is, let not that Doctrine of *Devils* (that forbids to Marry,

1 *Tim.*

1 *Tim.* 4. 1, 3.) hinder you, as if it were better to live upon the Common, or as if the unmarried estate were more honourable (without regard to the proper and peculiar gift, 1 *Cor.* 7. 7, 9.) for Marriage is honourable unto all, *&c. Heb.* 13. 4. and God himself (not *Cecrops*, *Lycurgus*, or *Numa*) was the first Author and Institutor of it and that in Paradise, yea and before the fall, *Gen.* 2. 22. hence 'tis cal'd the *Covenant* of God, *Prov.* 2. 17. and though *Paul* the unmarried (*qua talis*, as 'tis said) went up to God (which was a great honour) yet *Moses* that was married had God to come down to him, which was greater honour; despise not this Divine medicine, which if rightly applyed, is your Arrival at the fair Haven, marriage, *quasi* merry-age, the sweetest passage of your life, a rest and center of your affections, *Ruth* 3. 1. that it may be well with you, this is desireable (as well as honourable) in both Sexes, for the man misses his rib and would recover it, and the woman (the rib) would be in her place under the Arm again.

8. The fourth Direction is, be careful to enter in by Gods way, into Gods *Covenant*, not as some that enter into Gods Ordinance, (to wit, Marriage) by the *Devils* portal; (to wit, fornication) so lays the Foundation of a curse, and not of a blessing: the Apostle saith, let them marry only in the Lord,

1 *Cor.*

1 *Cor.* 7. 39. you must not marry in *Pluto* (the God of Riches) nor in *Venus* (the *Goddess* of pleasure) as the *Heathens feigned*, but in the fear of the Lord; the *Rabbins* observe, that in the names of [*Ish* and *Ishah*] the *Hebrew* names of Man and Woman, is included (*Jah*) the name of God, and that if you take out *Jod* and *He*, whereof the name (*Jah*) consists, there remaineth nothing but (*Esch, Esch,*) which signifies fire, fire; the moral of it is good signifying, that if you marry in any manner but in the Lord, whose name is *Jah*, *Psal.* 68. 4. there will be nothing but fire, fire, nothing but brawling and doleful dissention, a fire that burneth to the fire of *Hell*; but if you marry in the Lord, you marry also with the Lord, and he cannot be absent from his own Marriage; it was Christs presence at a marriage that turn'd water into Wine, *Joh.* 2. 2, 9. *Jesus* must be Invited to your Marriage (as the principal guest) but by no means invite the *Devil* (*quasi* do-evil) who is (*Abaddon* and *Appollyon*. *Rev.* 9. 11.) the destroyer of all good; Except the Lord be with you to build your house (even in your foundation work, which is always serious and weighty work) all your indeavours will be but (*Arena sine Calce*) sand without lime that cannot hang together, but like untempered Morter, will fall asunder, and you build in vain, *Psal.* 127. 1, 2.

1, 2. Except and except, *&c.* 'Tis vain and 'tis vain, *&c.* Should sound in your Ears.

9. The fifth Direction is, if God have made you the husband of a Wife (especially of such a one as hath the seven qualifications of a good one, to wit, grace, race, face, arts, parts, portion, proportion,) then (1) Be thankful to your God for so great a blessing, *Psal.* 116. 12. this was one of the first real and and royal gifts that God bestowed on *Adam*, and that upon deliberation of Divine wisdom, *Gen.* 2, 18. the Trinity in the unity had consulted before about mans first being, (let us make man, *&c. Gen.* 1. 26.) Now the Unity in the Trinity consults about mans well being, and determins 'tis not good for man to be alone (*I will make him an help-meet for him*) a piece so exactly cut out for him, as answers him rightly in every Joint; no such glorious Creature could *Adam* find among all the Creatures that passed before him, hence the woman is the glory of a Man, 1 *Cor.* 11. 7. O bless God for such a glorious Creature, and rejoice at the recovery of your lost Rib, *Cant.* 3. 11. Rejoice in the Lord the giver of that mercy, 1 *Cor.* 11. 31. for marriages are made in Heaven, before they be Solemnized on Earth; 'tis the work of God the Creator to provide an help-meet for Man his Creature, *Gen.* 2. 18. *Prov.* 18. 22. *Prov.* 19. 14. And (2) Live with your Wife (that God hath graciously given you)

as

as a Man of knowledg, 1 *Pet.* 3. 7. where ſhould knowledg and wiſdom be, but in the head, if you have found (by ſeeking God in Prayer as *Iſaac* did) a Wife, that is, a good Wife (as name is uſed, *Eccleſ.* 7. 1. for a good name and Wool, *Eſa.* 1. 18. for white Wool) you have found a good thing, a fit and faithful yoke-fellow is a ſingular bleſſing, and you have obtained favour of the Lord, *Prov.* 18. 22. as this calls for abundance of praiſe to your God, ſo for abundance of prudence to your Conſort, which is the weaker Veſſel, and ſo ought to be handled as a Venice-glaſs with all tenderneſs even as Chriſt and his Church, *Eph.* 5. 29.

10. The ſixth Direction is, if God make you the head and Governour of an houſe and Family, then learn in the firſt place to rule your little houſe well, to wit, your ſelf, he that hath no rule over his own Spirit, is very unfit to take the rule over others, *Prov.* 14. 29. & 16. 32. and *Eccleſ.* 7. 9. Anger may riſh into a wiſe-mans boſom, but it ſhall not reſt there, he dare not let the Sun go down upon ſo evil a gueſt and Counſeller; fury dwells and domineers in no houſe or heart (not only till the Sun go down a whole day) but while it go round (a whole year,) *Eph.* 4. 26. but where a fool is the Maſter of the Family, a troubler of his own houſe that brings all to nothing, *Prov.* 11. 29. his livelihood (by a ſecret curſe)

Vaniſhes

Vanishes into Smoak, and if not his life (by fretting) yet his liberty goes away, for he shall be servant to the wife in heart; none Triumphed in *Rome* but such as had five Victories; nor you in Heaven without Victory over your five senses.

11. The seventh Direction is, be careful to lead an Exemplary and a convincing Life, that you may be a pattern of Piety to your whole Family; patterns are so prevalent (both to good and evil) that *Pelagius* did think (though amiss) Sin came into and is continued in the World by imitation and not by propagation; be sure you shew Piety at home (as well as abroad,) 1 *Tim.* 5.4. and be not like the stage-Players, that act the part of both great and good men upon the stage, but follow them into the Tiring-House (where they disrobe themselves) and then it will appear they are but very *Rogues* and *vile Varlets*; every man is, what he is at home and in private. If Godliness be writ in a fair Character, and in large and lovely Letters, in the leaves of your life, 'twill invite your Children and Servants to Read, like, and love it, who otherwise (possibly) would never have heeded it; the Master of a Family is the Ordinary Looking-glass, whereby the whole Family do dress themselves, [*Regis ad exemplum totus Componitur Orbis,*] as is the politick-head, so are the People, the body; and as is the domestick-head, so (usually)

(usually) is the houshold good or evil: as it is with a fish, if the head be sweet, all's sweet; if it stink, all's putrifying: The Office of an head is great, in guiding and going before the whole body; in *Josephs* dream, *Gen.* 37. 9. [behold the Sun, the Moon, and the Stars, *&c.*] the Father of the Family should be as the Sun, full of Heavenly light in himself, and communicating of his light to enlighten the Moon (his wife) and the Stars of several Magnitudes (his Children) yea and the Air and the Earth too, to wit, all his Servants.

12. The eighth Direction is, if you be the Wife or Mother of the Family, you must be of a wise Conversation, which wonderfully wins (as well as wooes) all you are related to, towards Conversion as well as Conviction. 1 *Pet.* 3. 1, 2, 3, 4, 5, 6. you must be as the Moon [in *Josephs* dream] shining out (in your Orb) in your husbands absence, and yet vailing to him, (as the Moon to the Sun) when he is present, and in his power being Subject to him in all his lawful commands or restraints. O that you may be fair as the Moon, *Cant.* 6. 10. Shining bright in all Vertues and Graces, while you are ordering your Family-affaires, as *Sarah* and *Abigail*, *&c.* And though you may have sometimes, a dark side towards the Earth, yet (as the Moon in her very Eclipse) you may have a bright side towards Heaven which may never be Eclipsed; you should be

to your Husband what *Davids* harp was to *Saul* in his fury and Phrenſy; 1 *Sam.* 16. 23. when your Husband is at any time (as who is not at ſome time) tranſported into paſſion; ſee that you caſt *Milk* and not *Oile* upon the flames of his Anger, that you may quench that fire and not more enflame it by adding another fire (your own anger,) to it, 'twas once a bleſſed Expedient in a godly Couple (though both Cholerick) to live lovingly together for forty years, without ever any fallings out betwixt them, by yeilding evermore to each others paſſions, and never being angry both together.

13. The ninth Direction is, to both the Sun and the Moon [the Husband and the Wife] jointly, that you live together as heirs of the grace of life, that your Prayers be not hindred, 1 *Pet.* 3. 7. Alas you are Men and Women (Subject to many paſſions and infirmities, *Act.* 14. 15. *Jam.* 5. 17.) and not Angels, freed from all frailties of the Fleſh; and therefore you have need to be enriched with all grace, whereby you may perform the duties, enjoy the comforts, undergo the cares, and reſiſt the Temptations that do attend your perſons and conditions, as becommeth the Goſpel you profeſs, *Phil.* 1. 27. and your praying much with and for each other (without hindrance, 1 *Pet.* 3. 7.) will (with Gods bleſſing) wonderfully encreaſe and Spiritualize

your

your mutual affections one to another, either jarring will make you leave praying, or praying will make you leave jarring; *Isaac* and *Rebeccah* were the most loving Couple we Read of, *Gen.* 24. 67. For they were a praying Couple, *Gen.* 25. 21, 22. he prayed for his Wife constantly, as the *Hebrew* signifies, and she prayed down her passions prudently, he got the mercy (desired), and she the Oracle. *Abraham* obeys God in things grievous to him, *Gen.* 21. 11 & 22. 2, 3. and *Sarah* hindered him not by saying why do you so, for she was a straight Rib and *Satan* cannot use it to break the head. As the Husband must be a Son of *Abraham*, so the Wife must be a Daughter of *Sarah*, 1 *Pet.* 3. 6. O happy house with such Couples, and where there is but one will, the Wives swallowed up in the Husbands, and the Husband in the Lords will.

14. The tenth Direction to both is, neglect not to set up the Worship of God in your Family, this is not only to entertain the Ark of God, but even God himself; the Ark was the sign of Gods presence, no sooner is *David* settled on his Throne, but he will settle Religion, and therefore sends for the Ark, 2 *Sam.* 6. 1, 2, 3. 'Tis come to *Obed edom's*. Ver. 10. And brought a blessing with it thither. V. 11. *David* then cryes, O when wilt [thou] come unto me, *Psal.* 101. 2. he would have the blessing Ark come to his house as well as to *Obed-*

edoms, and not only the Ark of God, but also God himself, Arise [thou] and the Ark of thy strength,) *Psal.* 132. 8. where Religion is set up, that house is [a *Beth-el*] an house of God and there is the gate of Heaven, *Gen* 28. 16. 17. not only for your Prayers ascending up to God, but also for his blessings descending down upon you, for he is Rich unto all persons and Families that call upon him, *Rom.* 10. 12. *Job.* 8. 6. whether you be small or great, God is not an Austere Master but a liberal pay Master, but that house wherein the Worship of God is not, nor any calling upon his Name 'tis not a *Bethel*, but a *Beth-Aven*, *Hos.* 10. 5. an house of Sin, and God will poure out his curse upon it and not his blessing, *Jer.* 10. 25. Neglect of Family-duty doth (as it were) uncover the roof for Gods curse to be rained down upon a Mans Tables, Beds, all things he hath or doth, *Prov.* 3. 33. yea *Brimstone* is is scattered upon his habitation, *Job.* 28. 15. which the wrath of God may soon give fire to. *Psal.* 11. 6. and hale in *Hell* at 'its Heels.

§ 15. Secondly a short word of Direction to the Governed, as they stand related to the Governours, (1.) In General; to all such, whether Children or Servants, *&c.* The first Rule is, account it your mercy and priviledg and not your burden, that you live in Religious Families where Prayer, Reading, Catechizing,

thizing, yea order and discipline are observed, *Gen.* 16. 8. & 18. 19. Children of many Prayers, and Servants of many Prayers and Spiritual helps may not say, what a weariness is this, *Mal.* 1. 13. 'twas cursed *Jeroboam* that said, 'tis too much to do so, 1 *King.* 12. 28. Yea 'twas the mad and raging *Heathens* that cryed, let us break these bands asunder and cast away those cords from us, *Psal.* 2. 3. Those are Children of [*Belial*] that like not to be yoked (as the word signifies) no not with Christs easy yoak, and those are the Redeemed of the Lord that look on Family duties (not as Cords and Bands, but as garters and girdles to confine them where they ought to be, *Rom.* 7. 22. Christ left this pattern for all Families by the ordering of his own, as (1) To worship God, *Joh.* 4. 22. (2) To keep the Sabbath *Luke* 4. 16. (3) To pray with the Family, *Luke* 9. 18. (alone there is meant apart from the Multitude, for his Disciples (which were his Family) were with him, (4) To pray privately or secretly by himself, *Luke* 5. 16. (5) And that morning and evening, *Mark* 1. 35. & *Math.* 14. 23. And (6) This was his practice and custome, *Luke* 22. 39. yea (7) Sometimes all night long, *Luke* 6. 12. And (lastly) with Submission and Devotion as a Servant of God, *Math.* 26, 39. Governours and governed [learn of him, *Math.* 11. 29.] he is your best Master, all this Practice of

'tis no matter how dull the Scholler be (if but desirous to learn) so Christ himself be but your Teacher.

16. Secondly in particular. First to Children, the second Rule is, Obey your Parents, *Eph.* 6.1. as *Isaac* did *Abraham* in submitting to be Sacrificed (though he was then grown up and might have resisted) and as Christ became obedient even to the death of the Cross. Good Children help to lengthen their Parents days, as *Joseph* did *Jacobs*; God therefore in the first Commandment promises (by way of requital) to lengthen theirs; Remember you are [stars] in *Josephs* dream (who was [himself] a whole constellation of graces,) O be a bright and morning Star in Christ who is so called, *Revel.* 22. 16. be a morning-seeker in the morning of your life, *Prov.* 8. 17. and grow in wisdom as well as in stature, and in favour with God and man as the Child (*Jesus*) did. *Luke* 2, 52. but be not a blazing meteor, not a falling, but a fixed Star, not (*Sanctæ Juvenes & Satanici Senes*) not degenerate plants, *Jer.* 2. 21. Degenerating, not only from your Godly Parents (though a Child of many Prayers cannot easily miscarry, as *Ambrose* told *Monica* concerning *Austin* (her Son) while a *Manichee.*) But from your seeming godly self in your younger years; a falling Star, falls not to the Earth only, but (as the Star (wormwood,) *Rev.* 8. 11. bitter

to

to Parents and self) into the bottomless Pit also, and is it not pitty that any one chip of the good old blocks should become fewel for everlasting burnings.

17. The third Rule is, be a Serving-Son, *Mal.* 3.17. 'tis an old and yet a true saying, that God, Parents and School-Masters can never be requited both for your being and for your well being; Parents have power to require the service of their Children, and as it is the Parents priviledg to command service, so 'tis Childrens duty to do service; even churlish *Laban* had serving Sons, *Gen.* 30.35. and so had the old seducing Prophet, 1 *King.* 13.13. yea and the Prince or Priest of *Midian* had serving Daughters, *Exod.* 2.16. This is the honour that God commands Children to pay to their Parents, *Exod.* 20.12. Children can never do enough for their Parents, that have done so much (and also suffred so much) for them; 'tis very remarkable, that good *Jonathan* (who was otherwise a truly serving Son) was taken by Lot, 1 *Sam.* 14.42. the whole disposing whereof is of the Lord, *Prov.* 16.33. and this may well be supposed to be some Reason, that God hereby did shew how tender he is in allowing the least shew of disobedience to Superiours, and to make Children fear and avoid (even) the Rash and causeless curses of Parents, which (by a secret Judgment of God)

are sometimes inflicted, a wise (serving) Son, makes a glad Father, &c. *Prov.* 10. 1. every Son should be an (*Abner*) which signifies his Fathers light, and every Daughter an (*Abigail*) which signifies her Fathers joy. O then whether you be Son or Daughter, do not bring down the gray hairs of your Parents with sorrow to the grave, *Gen.* 42. 38. & 44. 31.

18. The fourth Rule is, you must nourish your Parents in their old Age, that nourished you in your youth, and as you expect that your Children should nourish you when you are old; good *Joseph* is a blessed pattern, *Gen.* 45. 9, 10, 11. Saying to his old Father, come down to me, and be near to me, and there will I nourish thee, and he did so, *Gen.* 47. 12. and *Obed* was a restorer of life to old *Naomai* whose life had been long a lifeless life as it had been joyless) and a nourisher of her old Age, *Ruth.* 4. 15. See *Davids* love herein, 1 *Sam.* 22. 3. And Christs also (the mystical *David,*) *Joh.* 19. 27. This the Apostle commends, as a thing not only good before men, but also acceptable unto God, 1 *Tim.* 5. 4. and Christ reproves the neglect of it, *Math.* 15 4. and *Paul* calls such [ἀστόργους] without natural affection, *Rom.* 1. 30. 2 *Tim.* 3. 3. The stork hath a singular affection to the Aged sire, as *Pliny* Relateth. *Lib.* 10. (*ap.* 23. The contrary

contrary carriage brings Gods curſe, *Exod.* 21.17. *Deut.*27.16. *Prov.*30.17. The infernal Ravens ſhall pick out the Eye of him that mocketh his Parents, as curſed *Cham* did bleſſed *Noah*; yea God oft repays them again in the ſame Coin, as one ungracious Son (I Read of) that kicked his Father down the Stares, and dragged him by the hair of the head to turn him out of doors, and for this end opening the door, the old Father then ſpake ſaying; Now Son it is enough, do no more, for thus far I went with my Father, however God will take them to task as he did *Abimelech*, and render to them the wickedneſs done to their Parents, *Judg.*9.5.56. And he was a Son of more wit then grace, who, when his Father complained that never Father had ſuch an undutiful Child, as he had; replyed, yes my Grandfather, meaning his Father (when a Child) whom he ſpake to.

19. The fifth Rule is, if you be a Son or Daughter that fears, your Parents have left you *Job's* Legacy, laying up iniquity for you as well as Inheritance. *Job* 21.19. as 2 *Sam.* 3.29. & 2 *King.* 5.27. and *Exod.* 20.5. Yet know none ſhall be damned eternally for their Parents Sin, *Ezek.* 18.17. *Gal.* 5.6. unleſs they make it their own, either by commiſſion or approbation; yet may they be puniſhed Temporally; yea though they prove good Child-

Children, as 1 *King.* 14.12,13. and that you may escape this, you must bewail your Parents Sins. *Ez.* 9. 6, 7. *& Dan.* 9. 4,6,8. *& Deut.* 21.13. and as to the goods you derive from them, you should do with them as you do with fruit out of the hands of some dirty *Huck-ster*, you must wash them over again and then you may use them; to the pure, all things are pure. *Tit.* 1.15. besides grace cuts of the entail (though the oldest and strongest) of wickedness, as a good Child may come from a bad Father (as *Ahaz* had an *Hezekiah*, 2 *King.* 18. 1. and *Amon* a *Josiah*, 2 *King.* 21. 21,26.) So a good Child may have a sanctified use of the goods of bad Parents, as those two good Sons had of the Treasures of bad Fathers.

20. The sixth and last Rule is, Secondly to Servants, please your Masters in all things, not answering again (either by chatting or thwarting,) *Tit.* 2. 9. The old saying is, be it better be it worse, please him that bears the Purse; not with Eye-service, *Eph.* 6. 5,6. 'Tis not enough for you to fear man (your Master) who hath power over the flesh only, but you must fear God, *Col.* 4.22. who hath power to cast Body and Soul into Hell, *Math.* 10. 28. not one servant went into the *Ark* with *Noah*, nor out of *Sodom* with *Lot*, which shows that few Servants be good, O

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be you of the Number of the few, that takes ſome time for your Soul; If Servants under the Law did ſo (that were Slaviſh bond-men and bond-women) much more you under the Goſpel; *Abraham* had a faithful and a praying Servant, *Gen.* 24. 10, 16, 27, 45. and *Jacob* was no leſs to *Laban*, and *Joſeph* to *Potiphar*, and the *Centurion* was happy in his Servants, *Math.* 8. 6. O ſee, you make your Maſter happy, *&c.* by your faithfulneſs, diligence and Conſcience of duty.

The

The Conclusion.

1. UPon the Review of the whole, If you be the governour of a Family, your great concern is to see that both your self and your Family do serve the Lord (in walking all those pleasant and profitable walks of a Christian,) *Josh.*24.15. the Reasons be three. 1. 'Tis your duty. 2. 'Tis your beauty. 3. 'Tis your safety so to do. 1. Your duty as you are Gods Tenant at Will, only [*quamdiu te bene gesseris*] so long as you behave your self well; your Gold is his, and your Silver is his, *Hag.* 2.8. your Land is his, *Lev.*25.23. and your house is his, he appoints it you. *Act.*17.26. *Gen.*49.13. God is the true proprietary of all *Ezek.*21.27. and your serving of God is your *Pepper-corn*, you pay to your great Landlord. 2. Reason 'tis your beauty, holiness hath a beauty in it and therefore are they oft put together, 1 *Chro.* 16.29. 2 *Chro.* 20.21. *Psal.* 29.2. & 96.9. & 110.3. That Family which worships the Lord in the beauty of holiness, hath a Church in their house, as *Rom.* 16.5. 1 *Cor.* 16.19. and to turn an house into a Church is a beautiful thing. 3. Reason 'tis your safety. (1) From Gods wrath, his destroying

ſtroying Angel ſhall not break in upon you, *Exod.* 12. 12, 13. but he doth break in upon the Families that call not upon his name, *Jer.* 10. 25. (2) From the *Devils* malice, ſuch houſes as are haunted with evil-Spirits, what-ever other Reaſon there may be thereof, yet ſure I am this is one, that the worſhip of God hath not been duly and truly obſerved in that houſe; where the fear of God is not, there all evil, and any *Devil* may prevail to play their pranks, *Gen.* 20. 11, 17. and *Iſa.* 13. 21. *Babylon* may be a place for *Satyrs*, or *Devils* in borrowed ſhapes and hideous apparitions, but *Sion* is a place of Songs. No *Lyon* ſhall be there, not that roaring *Lyon*, (the *Devil*,) *Eſa.* 33. 13. & 35 9, 10. 2 *Theſ.* 3. 3. 1 *Joh.* 5. 18. *Pſal.* 118. 15.

2. If you be the Father of the Family, then are you as the Sun, if the Mother thereof, then are you as the Moon, and if Children, then are you of the Stars, as in *Joſephs* dream, *Gen.* 37. 9. [the Sun, the Moon, and the Stars] as before. Shows the duty of each, beſides the Governours of Families, ſhould be King, Prieſt, and Prophet, in their own-families; (1) You muſt be a King (or a Queen, if a Female) to make *Laws* for your Family, and to ſee to the Execution of them, as you have power to make *Laws*, ſo you have the Sword to Execute them, *Gen.* 16. 6. (ſhe is in thy hand)

hand) to correct her for her fault; though this Lady or Queen (as the word (*Sarah*) signifies) shewed too much wrath to her maid and too little Reverence to her Husband, in dealing so roughly with her; correction given in Anger hath usually more of rigour then of right; *Socrates* said to his offending Servant, but that I am angry, I would strike thee. (2) You must be a Priest (the word is used in Latin for he and she) to Sanctify your Family and familiarity, by the Sacrifice of Prayer dayly. Thus did *Job.* Chap. 1. 5. well knowing he was bound to the preservation of Gods precepts as well as to the Observation of them, and to see that all his (under his shadow, *Hos.* 14.7.) should keep them as well as himself; he sues for pardon even of suspected Sins in his Sons, and turns his suspicion into a supplication; and this *Job* did [*Kolhajomim*] continually or every day. This also was our Lord Christs custom as before, not being weary of well-doing, yea further you must by your Priestly Office admonish offenders; and excommunicate those that are Incorrigible, (cast out the bond-woman and her Son) *Gen.* 21. 9. 10. The Son was a mocker and derider of the *Covenant*, a fault it was no doubt and a great one too, otherwise the Apostle would not have cal'd it persecution, *Gal.* 4. 20. nor God have punished it with Excommunication, and the

Mother

Mother was (likely) the Author, or (at least) the abettor of her Sons Sin, in ambitiously seeking the Inheritance, and therefore out they must go together. Thus likewise *David* would not suffer, a wicked Servant to tarry in his sight, *Psal.* 101. 4. 8.

3. And thirdly you must be a Prophet (or Propheteſs) to instruct your Family in the knowledg of God and (with *Abraham*) command your Children and your houshold to keep the ways of the Lord, *Gen.* 18. 19. The lips of the Righteous feed many, *Prov.* 10. 21. *Ruth* carries her gleanings home, *Ruth* 2. 17, 18. and the Bee carries all her gatherings to the Hive; so a good Housholder, what he gathers abroad he carries home, knowing that all the Souls in the house are given to him (to care for) as all the Souls in the Ship were given to *Paul*, *Act.* 27. 24. 'Twas a notable saying of Mr. *Stocks*, that many Housholders in *London* while they are taking care, of preserving the health of their own bodies (in their Countrey houses) they are all that time starving their Servants Souls. O consider, how may Servants Dog, cry after, and curse their Masters in *Hell* for Murthering their Souls, (which is worse then body-murther) and for doing no more for them, then they did for their Beasts, to wit, in feeding their bodies only; but (as *Gallio*) not caring for better things,

things, *Act.* 18.14,17. O how did the Queen of *Sheba* admire the order of *Solomons* house, and the Apostle commend the order he saw in several houses, and would they not as much wonder and discommend, the disorder an perturbation in many houses (that pray not apart, *Zech.* 12.10,12.) but Moon and Stars above the Sun, water above the Earth, all Ataxies or disorder, and brawling about triffles. Thundrings, rending the middle Region (while alls quiet in a well ordered house, as in the upper Region) *Mox, longe, tarde, Cede, Recede, Redi.* Such an house hath the Plague of *Leprosy* in it, *Levit.* 14 35. to 42. If it be matter of choice to you, depart quickly out of it, remove a great way from it, and let it be throughly cleansed before, you return to it again.

FINIS.